

רָשַׁף an unused root, to inflame, to burn, to kindle, cognate to **שָׂרַף**, **שָׂרַב**. Sam. id.

לשׁף m. — (1) *a flame*, Cant. 8:6; comp. Chald., Ps. 78:48. Targum.

(2) *lightning*, Psa. 78:48. Hence poet., 76:4, **קִשְׁתֵּי רָעָם** "lightnings of the bow," i.e. arrows, and Job 5:7, **בְּנֵי רָעָם** "sons of lightning," i.e. ravenous birds flying with the rapidity of lightning.

(3) *a burning fever, a plague*, by which the body *is inflamed* (compare חמה *heat and poison*). Deu. 32:24: רָחַם רָחֵם "consumed with pestilence," Hab. 3:5 (where there is in the other hemistich דָּרַךְ *plague*).

(4) [*Resheph*], pr. n. 1 Ch. 7:25.

רָשַׁשׁ (cogn. to רָצַץ) TO BREAK, TO BREAK IN
PIECES, not used in Kal.

POEL, id. Jer. 5:17.

PUAL, pass. Mal. 1:4.

Derivative, pr. n. **פֶּרֶשׁוּשׁ**.

רֶשֶׁת with suff. **רֶשֶׁתִּי** pr. inf. of the verb **רָשַׁת** in the sense of taking, and seizing, f. *a net*, Ps. 57:7; 9:16; 31:5; Lam. 1:13. **פָּרַשׁ רֶשֶׁת עַל** to spread, or cast a net upon something. Eze. 12:13; 17:20; 32:3. **מְצֵלָה רֶשֶׁת** "net-work," Ex. 27:4.

רְתוּק *m. a chain*, Ez. 7:23. Plur. רְתוּקוֹת 1 Ki. 6:21; from the root רָתַק.

רַתַּח, TO BOIL, TO BUBBLE UP, not used in Kal.
(Syr. and Ch. id.)

PIEL, *to make to boil*, Eze. 24:5.

PUAL, *to be hot*, of the bowels, metaph. of an emotion of the mind, Job 30:27.

HIRPHIL, i. q. PIEL, Job 41:23. Hence—

רָתַח m. *boiling*, only pl. Eze. 24:5.

רָתַם TO BIND horses TO a chariot, Mic.1:13, (Compare **אָסַר** No. 4.) Arab. رَمَ IV. to bind a thread round the finger. Hence—

רְתִים m. (1 Ki. 19:4 כְּחִיב, f.) pl. רְתִימִים 1 Kings 19:4, 5; Job 30:4; Psalm 120:4; according to the Hebrews, and Jerome, *juniper*; more correctly, i. q. Arab. رْتَم, *genista, broom* (spartium junceum, Linn.), a shrub growing in the deserts of Arabia, with yellowish flowers, and a bitter root, which the poor were accustomed to eat (Job loc. cit.). It is so called from binding, like *juncus a jungendo*, Bifen from the verb bīten. See Cels. Hierobot. tom. i. p. 246. Oedmann, Vermischte Sammlungen aus der Naturkunde, fasc. 2, chap. 8.

רִתְמָה ("genista"), [*Rithmah*], pr.n. of a station of the Israelites in the desert, Nu. 33:18, 19.

רָתַק, not used in Kal, TO TIE, TO BIND. Arab.
رَتَقَ, to close, to sew together.

NIPHAL, Ecc. 12:6 קרי (in a contrary signification), *to be unbound, loosed*. כתיב has ירחק *to be removed*.

PUAL, *to be bound*, Nah. 3:10; whence רָחֹק and—

רתקות f. pl. *chains*, Isa. 40:19.

רָתַת, an unused root, i. q. **רָטַט** and **Aram. רָתַת**,
רָתַת to be terrified; whence—

רִתָּת m. *terror*, Hos. 13:1. Aram. רִתִּיתָא id.

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The letter **ſ** was used anciently without distinction, before the invention of diacritic marks, to designate both the simple sound of *s* and the thicker sound, which in German is expressed by *sch*, in English by *sh*. The same is still the case with *s* in the Irish language, as *solá*, solace; and *se* (pron. *she*), he; *si* (pron. *she*), she. After these grammatical distinctions were introduced, the lighter sound was marked by a point on the left horn, the thicker by one on the right.

For the Hebrew & the Chaldeans often, and the Syrians always (as not having the letter Sin), substituted ס, as שֶׁנֶּר, שֶׁנֶּר; סֶנֶר; but the Arabs, by a

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very often also in the formation of roots a sibilant is prefixed to a biliteral stock, as שָׁנַב i. e. שָׁנַב to be high; שָׁנָה i. q. שָׁנָה, etc.; compare γράφω, *scribo*; γλύφω, *sculpo*; τρίζω, *strideo*; *tego*, στέγω; *fallo*, σφάλω, and many others.

[“שָׁנָה” an unused root. Derivative, שָׁנָה.]

שָׁנָה an unused root, cognate to the verbs שָׁנַב (which see), שָׁנָה to boil, to boil up, to ferment, compare שָׁנָה to boil up, to break forth (an ulcer). (In the western languages of the same stock is German *fuar*, in Ottfr.; Anglo-Sax. *sur*; Germ. *fauert*.) Hence—

שָׁנָה m. *fermentation, leaven*, Ex. 12:15, 19. (Ch. שָׁנָה id.).

שָׁנָה pr. inf. fem. of the verb שָׁנָה (for שָׁנָה), with suff. שָׁנָה, once contr. שָׁנָה Job 41:17 (where other copies have שָׁנָה).

(1) *raising up*, Job 41:17; *lifting up*, sc. of countenance, Genesis 4:7. See the root שָׁנָה No. 1, letter c.

(2) *eminence, a place rising up* in the skin; hence any *spot*, Levit. 13:2, 10, 19; and even one where the skin is deeper. Compare verse 2 and 3, 4.

(3) *excellency, majesty*, Genesis 49:3; Job 13:11.

(4) *a sentence, decree* of a judge (compare שָׁנָה No. 4, and שָׁנָה No. 1, letter f), Hab. 1:7. Others take it here to be *pride*.

שָׁנָה TO INTERTWINE, i. q. שָׁנָה; whence—

שָׁנָה m. pl. שָׁנָה *lattice work*, 1 Ki. 7:17.

שָׁנָה f.—(1) *a net*, Job 18:8.

(2) *lattice work*, with which the capitals of columns were surrounded, 2 Ki. 1:2; 1 Ki. 7:18, 20, 41.

שָׁנָה *sambuca*; see שָׁנָה.

שָׁנָה an unused root and of doubtful meaning.

Arab. شيم to be cold. Jo. Simonis ascribes to it the sense of the verb שָׁנָה to be sweet-scented. Hence—

שָׁנָה (“coolness,” or “sweet smell”), [Shebam], Num. 32:3; and שָׁנָה [Shibmah, Sibmah], ibid., verse 38; Josh. 13:19; Isaiah 16:8, 9; pr. n. of a town of the Reubenites, which abounded in vines.

שָׁנָה and שָׁנָה — () TO BE OR BECOME SATISFIED OR SATIATED (Arab. شبع id. I place the pri-

mary idea in abundance of drink; compare שָׁנָה, although in the common use of the language this verb is more employed as to food than as to drink). Frequently used of one satisfied with food, Deut. 31:20; Ruth 2:14; Isa. 44:16, etc.; more rarely of one who is so with drink, i. q. שָׁנָה Am. 4:8; hence used of a well-watered land, Pro. 30:16; Ps. 104:16. It is ascribed to the soul (see שָׁנָה No. 2), Eccl. 6:3; and metaph. to the eye which is satisfied with seeing, Eccl. 1:8; compare Isa. 53:11; Ps. 17:15. Constr. absol. Hos. 4:10; Ps. 37:19; followed by an acc. of the thing, as שָׁנָה לֶחֶם to be satisfied with bread, Ex. 16:14; Job 27:14; Eccl. 5:9; followed by שָׁנָה Pro. 14:14; 18:20; Job 31:31; followed by שָׁנָה Ps. 65:5; 88:4; followed by שָׁנָה before an inf., Eccl. 1:8. Metaph. it is said, to be satisfied with money, Eccl. 5:9; with shame, Lam. 3:30; Hab. 2:16; with contempt, Ps. 123:4; with calamity, Ps. 88:4.

(2) Sometimes the notion of *weariness* and *loathing* is added, Isa. 1:11; Job 7:4; Pro. 25:17. שָׁנָה יָמִים to be full of days, 1 Chron. 23:1; 2 Chron. 24:15.

PIEL, to satisfy, Eze. 7:19; followed by two acc. of pers. and thing, Ps. 90:14.

HIPHIL, to satisfy; followed by an acc. of pers. Ps. 107:9; followed by two acc. of pers. and thing, Ps. 132:15; followed by שָׁנָה of the thing, Eze. 32:4; Ps. 81:17; followed by שָׁנָה of thing, Ps. 103:5. Once followed by שָׁנָה of pers. and acc. of thing, Ps. 145:16. Metaph. Ps. 91:16.

Derivatives, the five following nouns—

שָׁנָה m. *plenty, abundance* of food, Gen. 41:29, seqq.; Prov. 3:10.

שָׁנָה m. adj. *satisfied, satiated*, Prov. 27:7; 1 Sam. 2:5. Metaph.—(a) in a good sense, abounding in any thing, e. g. שָׁנָה רִצּוֹן abounding in (divine) favour, Deut. 33:23.—(b) in a bad sense, *satiated with troubles*, i. e. abounding in them, Job 14:1; 10:15. Hence, with the additional idea of weariness, שָׁנָה יָמִים satisfied with life, Gen. 35:29; Job 42:17; and simply שָׁנָה Gen. 25:8.

שָׁנָה m.—(1) *satiety, fulness*. שָׁנָה לְשָׁנָה to the full, Ex. 16:3.

(2) *abundance*, Ps. 16:11.

שָׁנָה f. Eze. 16:49, and—

שָׁנָה f. *satiety, fulness*. שָׁנָה לְשָׁנָה to the full, Isa. 23:18; Eze. 39:19.

שָׁנָה TO LOOK AT, TO VIEW. followed by שָׁנָה Neh.

2:13, 15. (Ch. קבר, which see. Arab. سبر to examine, e. g. a wound.) The primary idea appears to be that of digging out and exploring, which is proper to the stock בר, פר, compare בָּאֵר, בֹּאֵר, פָּאֵר; also הָפֵר and הִבֵּר.

PIEL—(1) *to expect, wait for* (prop. to look for, compare צָפָה Piel No. 2), Ruth 1:13.

(2) *to hope*, Est. 9:1; followed by אֵל and ל' of pers. Ps. 104:27; 119:166; Isa. 38:18 (where others, by comparison with the Syr. ܠܥܡܕܐ, render, to celebrate; Aram. Peal and Pael id.; comp. Lat. spero). Hence—

שָׁכַר always with suff. שָׁכַרְי hope, Ps. 119:116; 46:5.

שָׁנָה not used in Kal, i. q. Aram. קָנָא TO BE OR BECOME GREAT, TO INCREASE. (Cognate is נָאָה, with a prefixed sibilant, see under ש p. DCCLXXXIII, A.) Only found in—

HIPHIL—(1) *to make great*, followed by ל' Job 12:23.

(2) *to magnify, to extol with praise*, Job 36:24.

Derivative, שָׁנִיא.

שָׁנָה Ch. id.; fut. Dan. 3:31, יִשְׁלַמְכֵן "your peace be multiplied," a form of salutation; Dan. 5:26; Ezr. 4:22.

שָׁנַב i. q. רָם, but (except Deut. 2:36) only found in poetry.—(1) TO LIFT ONESELF UP (cogn. to the root שָׁנַב, compare שָׁנָה i. q. נָאָה), Job 5:11.

(2) *to be lofty*, of an inaccessible city, Deu. 2:36.

NIFHAL, *to be high*, Prov. 18:11. Figuratively—(a) *to be most high*, of God, Ps. 148:13; Isa. 2:11.—(b) *to be set in a high place*; hence *to be safely protected*, Prov. 18:10, compare מִיֶּשֶׁת.—(c) *to be hard to be understood*, Ps. 139:6.

PIEL, *to set on high, to exalt* any one; always metaph.—(a) *to make powerful*, Isa. 9:10.—(b) *to protect safely*, Ps. 20:2; 69:30; 91:14; followed by מִן from an enemy (compare מִן No. 3, a), Ps. 59:2; 107:41.

PUAL, pass. of Piel, letter b, Pro. 29:25.

HIPHIL, *to exalt oneself, to shew oneself exalted*, Job 36:22.

Derivatives, מִשְׁנֵב, and pr. n. שָׁנוּב.

שָׁנַג a root of uncertain authority, see שָׁנַג No. II. ["a spurious root"].

שָׁהָה i. q. שָׁנָה TO BECOME GREAT, TO INCREASE, Job 8:7, 11; Ps. 92:17.

HIPHIL, *to cause to increase, to increase*, Ps. 73:12.

שָׁנוּב ("elevated"), [Segub], pr. n. m.—(1) 1 Ch. 2:21, 22.—(2) 1 Ki. 16:34 כְּחַיִּב, for which there is קָרִי שָׁנוּב.

שָׁנִיא m. great, Job 36:26; 37:23, from the root שָׁנָה.

שָׁנִיא Ch.—(1) great, Dan. 2:31.

(2) much, many, Dan. 2:48; 4:9.

(3) adv. very, greatly, Dan. 2:12; 5:9, from the root שָׁנָה.

שָׁר or שָׁרָה see שָׁרִים.

שָׁרָד not used in Kal, prob. TO BE STRAIGHT. LEVEL; compare the kindred שָׁרָה Arab. سَد Conj. I. IV. to tend straight to the mark; II. to lead straight. Conj. X. to be straight; سَدِيد one who goes straight to the mark.

PIEL, *to harrow*, i. e. to level [smooth down the furrows of] a field, Isa. 28:24; Job 39:10; Hosea 10:11.

Derivative, pr. n. שָׁרִים.

שָׁרָה an unused root, prob. i. q. שָׁרָד TO LEVEL intrans. to be level. Arab. سَد to spread out (compare הִרָה). Hence—

שָׁרָה const. שָׁרָה with suff. שָׁרָהּ, plur. absol. שָׁרוֹת Ex. 8:9, const. שָׁרֵי Isa. 32:12, and שָׁרוֹת Neh. 12:29; with suff. שָׁרוֹתֵיהֶם m.—(1) a plain (pr. level, tract); hence שָׁרָה אֶרֶץ the plain, or plain country of Syria, i. e. Mesopotamia, i. q. אֶרֶץ שָׁרָה Hos. 12:13. Also used of the main land as opposed to the sea, Eze. 26:6, 8.

(2) a field—(a) a meadow, which is ploughed and sown (Stück Saatzfeld), Gen. 23:17; 47:20, 24: opp. to vineyards and gardens, Ex. 9:25; 22:4: Nu. 20:17; Ruth 2:2.—(b) collect. fields, country (feld, land), opp. to the city, villages, or camps, hence שָׁרָה אִישׁ a man of the field (living in the fields, not in tents), said of Esau a hunter, Gen. 25:27. שָׁרָה הַחַיָּת beasts of the field, wild beasts, Gen. 2:20: 3:14; בְּהֵמַת הַשָּׂדֶה 1 Sa. 17:44, id.—(c) field of a city, Neh. 12:29; also the borders of a people; שָׁרָה הָעַמִּי the field or borders of the Amalekites, Genesis 14:7; 32:4; שָׁרָה מוֹאָב the borders of the Moabites, Gen. 36:35. Once used of the countries empire of a king, and meton. of his subjects. Ecc 5:8, "a king לְשָׁרָה נֶעֱבָר who is served (honoured by his people."

שד i. q. **שד** *plain, field*, but only poet. Psalm 8:8; 50:11; 80:14; Deut. 32:13, etc. **ש** is the proper and primitive Arabian form, in common use in Arabic for **שד**, as I have shewn in Heb. Gramm. p. 56, 147, 181; Lehrs. p. 158; Jo. Simonis took **שד** incorrectly for pl. i. q. **שדים**, but see Ps. 96:12.

שדים plur. (from the sing. **שד**, a plain, a field, from the root **שד**); hence [*Siddim*], pr. n. **שדים** (valley of the plains) the plain of the cities of Sodom and Gomorrha, from the sinking of which, the Dead Sea has come into existence, Gen. 14:3, 8, 10.

שדד i. q. **שדד** to set in a row, to arrange. Hence—

שדד f. *order, rank* of soldiers, 2 Ki. 11:8, 15; of planks, 1 Ki. 6:9.

שד (for **שד** or **שד** ["*שד*"] const. **שד**, with suff. **שד** Den. 22:1, and **שד** 1 Sa. 14:34 (both from **שד**). Arab. **شاة** and **شاة** comm. a *sheep* or *goat*, a noun of unity, to which answers the collect. **שד** (which see) a flock of sheep or goats, Gen. 22:7, 8; 30. 32; Ex. 12:3, seq. Where the particular species are to be distinguished more accurately, it is said, Deut. 14:4, **שד** **שד** **שד** "one of the flock of sheep and one of the flock of goats," i. e. a sheep, a goat. Compare **שד** and **שד**.

שדד an unused root, i. q. **שדד**, **שדד**, Arab. **شهد** to bear witness, to be an eye-witness, compare **شهد** to be present. Conj. III. to behold something before one. Hence—

שדד (with Kametz impure, like participles Peal in the Aramæan dialects) m. a *witness*, once found, Job 16:19. Whence—

שדד f. a Chald. (and Syr.) word (used by Laban, an Aramæan), in its emphat. state, *witness, testimony*, Gen. 31:47.

שדד an unused root, i. q. **שדד**, **שדד** to be round (of the same family as **שדד**, **שדד**), whence **שדד** the moon. The derivative of this noun is—

שדד m. plur., *little moons*, ornaments worn on the necks of men, women, and camels, Jud. 8:21, 26; Isa. 3:18. LXX. *μηνιακοι*. Vulg. *lunulae*.

שדד to be grey-headed; see **שדד**.

שדד i. q. **שדד** *entangled branches*, 2 Sam. 18:9; see **שדד**.

I. **שדד** i. q. **שדד** No. I., TO GO BACK, 2 Sam. 1:22; where, however, several MSS. and printed editions read **שדד**.

II. **שדד** i. q. **שדד** No. II., TO HEDGE ABOUT, TO FENCE. In Kal not used.

PILPEL, **שדד** to hedge about (a vineyard). Isa. 17:11, **שדד** **שדד** "in the day that thou plantedst (it) thou didst hedge (it) about." Kimchi and Aben Ezra render **שדד** thou didst make it great, *cause it to grow*; as if from **שדד** the same as **שדד**, **שדד**; but the previous explanation is preferable.

שדד see **שדד** to plaster with lime.

שדד once found Gen. 24:63, "Isaac had gone out **שדד**," Vulg. *ad meditandum in agro*; & that **שדד** would be the same as **שדד** No. 4. But LXX. Aqu. Symm., express, *ad colloquendum*, sc. with his friends, or with his servants tending herds in the field; compare **שדד** No. 1; and this appears to be preferable. Aben Ezra and Syr., *ad deambulandum, to take a walk*; compare Arabic **ساح** Med. Ye, to wander; especially on account of religion; but this signification appears to be secondary, derived from that of chaunting and pious meditation.

שדד i. q. **שדד** TO GO OR TURN ASIDE to any thing, Ps. 40:5.

Derivatives, **שדד**, **שדד**.

שדד TO FENCE ABOUT, TO HEDGE IN (Arab **شوك** Med. Waw, to fence with thorns; **شوك** a thorn. See the kindred verbs **שדד** No. 2; **שדד** and **שדד**; also **שדד** and **שדד**, which appear to be from **שדד** with the middle radical hardened. To this also answer Sanscr. *sákha*; Persian **شاخ** foliage, branch). Metaph. Job 1:10, **שדד** **שדד** "thou fencest round him," i. e. thou guardest him. But the same phrase is also used in a bad sense, for, *to stop up the way before any one*, Hos. 2:8 (compare Job 3:23).

PILPEL **שדד** to intertwine, to weave. Job 10:11, **שדד** **שדד** "thou hast interwoven me with bones and sinews," compare Ps. 139:13.

Derivatives **שדד** and **שדד**; also—

שדד m., Jud. 9:49; and **שדד** f., ver. 48, a branch (Chald. **שדד** and **שדד**; Syr. **شوك** id.).

41:22; Hag. 2:15, 18. and without לב Isa. 41:20; Job 34:23; 37:15; Jud. 19:30. Compare לב and לב id. Followed by על of the thing (to or towards anything), Job 1:8; אל Exod. 9:21; ל Deut. 32:46; Ecc. 40:4; followed by ל (without לב), Job 23:6; but 1 Sam. 9:20, ל לב is to set the heart and mind on, i. q. לב על לב. — From the signification of constituting (see above, No. 1, letter c) arises —

(4) to make or render any one so or so, *τιθέναι* i. q. *ποιεῖν* (see Passow, h. v. letter B), Ex. 4:11, למי שום אלם "who maketh the dumb?" Followed by two acc. Ps. 39:9, "make me not the reproach (object of reproach) of the wicked," Ps. 40:5; 91:9; 105:21; Job 31:24; followed by an acc. and ל Gen. 21:13, 18; Job 24:25; Isa. 5:20; 23:13; followed by an acc. and ל (to make any one like such a one), Gen. 32:13, "I will make thy seed as the sand of the sea;" 1 Ki. 19:2; Isa. 14:17. There seems to be a blending of two constructions in Isa. 25:2, שמה עיר "thou hast made of a city ruins," for עיר לעיר or לעיר, unless it be deemed better to supply לעיר (עיר) שמה. — More rarely absol. to make, to do i. q. עשה (compare examples, No. 1, letter f), Gen. 6:16, "and thou shalt make the door of the ark in the side of it." שום אותות to do signs, i. e. miracles, Ex. 10:2; Ps. 78:43. Hence —

(5) followed by a dat. to make, to prepare for any one, is often i. q. to give, as ל שום שלום to give peace to any one, Num. 6:26; ל שום כבוד to give honour to any one, Josh. 7:19; Isa. 42:12, compare Ps. 66:2; ל שום חסד to give compassion to any one, Isa. 47:6. Compare Gr. *θεῖναι τι ἀλγέα, πένθος, φάωρ*, see examples, Passow, B, No. 2.

HIPIL i. q. Kal. Imp. השכימי, either attend, see Kal No. 3, c, or range, sc. the battle, see Kal No. 1, d, Ecc. 21:21; and part. משימים (attending) Job 4:20.

HOPHAL, once, Gen. 24:33 קרי. (See השם.)

Derivatives, השומט, השומט [not so placed in Thes.], and pr. n. השומט.

שום Ch. to put, to place, to set, specially — (a) to constitute any one, to prefer (to an office), Ezr. 5:14. — (b) to put, i. e. to give, to promulgate an edict, Dan. 3:10, 29; 4:3; Ezr. 4:19, seq. Compare Gr. *νομοθεῖν*, Lat. *ponere legem*, Syr. *ܠܥܒܕܐ ܠܥܒܕܐ*. — (c) שום שם to impose a name on any one, to give a name, Dan. 3:12. — (d) שום לב to endeavour towards something (prop. to direct the heart or mind unto), Dan. 6:15. — (e) שום ממשל to regard (set the mind to) any thing, Dan. 5:12.

I. שחך fut. שחך i. q. שחך (which see).

(1) TO CONTEND, Hos. 12:5.

(2) to hold dominion, Jud. 9:22.

HIPIL השחך to constitute princes, Hos. 8:4.

II. שחך an onomatop. root, i. q. שחך TO SAW. fut. שחך 1 Ch. 20:3.

III. שחך i. q. שחך TO GO BACK, Hos. 9:12.

שורה f. series, row, order, from the root שרה

No. 1. Arab. ⁵سورة series, row of stones. Isa. 28:25, וישם חטה שורה "and he places (plants) the wheat in rows," שורה in acc. put adverbially, *reihenweise* Jerome, *per ordinem*.

שורה see שחך.

שחך and שחך fut. שחך, once שחך Isa. 35:1, imp. שחך, inf. absol. שחך, constr. שחך TO REJOICE, TO BE GLAD (prop. to leap, to spring, see שחך), Job 3:22, followed by על Deut. 28:63; 30:9; followed by ל in any thing, Isa. 65:19; Ps. 119:14; specially שחך שחך Ps. 40:17; 70:5; followed by suff. Isa. 35:1, שחך "they shall rejoice for these things" (which are spoken of in the preceding chapter).

Derivatives, שחך, שחך.

שחך m. a thought, Amos 4:13. Root שחך to meditate.

שחך TO SWIM, Isa. 25:11.

HIPIL, to inundate, Ps. 6:7. Hence —

שחך f. (Milel, Segolate form, for שחך) a swimming, Eze. 47:5.

שחך see שחך.

שחך TO SQUEEZE OUT grapes, Genesis 40:11 (Chald. שחך id.)

שחך i. q. שחך (which see. [Compare Æthiop. *ሠሐቀ*: *ሠሐቀ*: and Zab. *ሠሐቀ*]), but more used in the later Hebrew — (1) TO LAUGH, Ecc. 3:4. Followed by ל to smile upon, Job 29:24; followed by על to deride, to laugh at any thing, Ps. 52:8; Job 30:1; followed by ל id., but specially in contempt, to laugh at in contempt, especially, a person threatening to do much, but able to do nothing, Job 5:22; 39:7, 18, 22; 41:21; Pro. 31:25.

(2) i. q. Pi. No. 3, Jud. 16:27.

PIEL שחך, fut. שחך — (1) to joke, to jest (prop. to laugh repeatedly), Jer. 15:17.

(2) to play, to sport, e.g. as children, Zec. 8:5; as marine animals, Psa. 104:26; compare Job 40:20, 29; also used of the play of arms and skirmishes, (Σχάρμις), 2 Sa. 2:14.

(3) to dance to music vocal and instrumental (just as we speak of playing on an instrument), Jud. 16:25; 1 Sam. 18:7; 2 Sam. 6:5, 21; 1 Chr. 13:8; 15:29; Jerem. 30:19, קול משחקים "the voice of dancers" (and singers), Jer. 31:4, כמחול משחקים "in the chorus of dancers," Pro. 8:30, 31.

HIPHIL, to laugh at in scorn, to deride, followed by על 2 Chr. 30:10.

Derivatives משחק, pr. n. יִשְׁחַק i. q. יִצְחַק, and —

שחק & שחוק m. — (1) laughter, Ecc. 2:2; 7:3, 6; Job 8:21.

(2) derision, scorn, meton. of its object, Job 12:4; Jer. 20:7.

(3) jest, Pro. 10:23.

שם, plur. שְׁמִים deviations from what is right, sins, Hosea 5:2, i. q. פְּשִׁים Ps. 101:3; from the root שָׁחַ [in Thes. from שָׁחַ].

שָׁחַ fut. apoc. יִשְׁחַל TO DECLINE, TO TURN ASIDE. (Aram. שָׁחַ, קָסַח id.) Followed by מֵעַל from the way, Prov. 4:15; אֶל דֶּרֶכִּי 7:25. Specially used of adulterous wives, Nu. 5:12; with the addition of הָאִשׁ פָּתַח הָאִשׁ 5:19, 20, 29. Compare זָנָה No. 1.

שָׁחַם fut. יִשְׁחָם (cogn. to שָׁחַ) TO LAY SNARES for any one, TO FOLLOW hostilely, Genesis 27:41; 50:15; Job 16:9; 30:21. Specially, to lay a noose or trap, whence the derivative מִשְׁחָמָה.

שָׁחַן i. q. שָׁחַם, Syr. شَحَن, Arab. شطن id., Psa. 38:21; 109:4. Part. שָׁחֵן *lier in wait, adversary*, 71:13; 109:20, 29. Hence —

שָׁחֵן — (1) *adversary* (Arabic شيطان), as in war, an enemy, 1 Ki. 5:18; 11:14, 23, 25; 1 Sam. 29:4; in a court of justice, Psa. 109:6 (compare Zec. 3:1, 2); and also whoever opposes himself to another, 2 Sam. 19:23; Nu. 22:22, "the angel of Jehovah stood in the way לִי לְשָׂן to resist him;" verse 32.

(2) With the art. הַשָּׁחֵן (*adversary*, kar' ἐξοχῆ) it assumes the nature of a pr. n. (see Hebr. Gramm., § 107, 2), and is *Satan, the devil*, the evil genius in the later theology of the Jews [rather, in the true revelation of God from the beginning], who seduces men (1 Chron. 21:1; in which place only it is without the article, compare 2 Samuel 24:1), and then accuses and calumniates them before God,

Zech. 3:1, 2; Job 1:7; 2:2. seq., compare Apoc. 12:10, ὁ κατήγων τῶν ἀδελφῶν ἡμῶν, ὁ σατάν, αὐτῶν ἐνώπιον τοῦ θεοῦ ἡμῶν ἡμῶν καὶ νικτὸς. But it is a groundless opinion of Alb. Schultens, Herder, and Eichhorn, that Satan, in the book of Job, is different from the Satan of the other books, and is a good angel employed to examine into the manners of men; and on this account, whenever in the early part of this book he is mentioned, they would read, תִּשְׁחָן i. e. περιδεύτης (from the root שָׁחַ); this notion has now been rejected by all interpreters. And —

שָׁחָה f. — (1) *accusation, letter of accusation*, Ezr. 4:6.

(2) [*Sitnah*], pr. n. of a well, so called on account of the contention which Isaac had with the Philistines, Gen. 26:21.

שִׂיא m. (for נִשְׂיָא) *elevation, height*, Job 20:6; i. q. שִׂיחַ, from the root נִשְׂיָא.

שִׂיחַן (for נִשְׂיָחַן "lifted up"), [*Sion*], pr. n. of a mountain which more commonly bears the name of Hermon, Deu. 4:48.

שִׁיב TO BE HOARY (hoary-haired), 1 Samuel 12:2. (Syr. شَاب and Arab. شاب Med. Ye, id.) Part. שָׁב *hoary, old*, Job 15:10. Hence —

שִׁיב m. 1 Ki. 14:4; and שִׁיבָה f. — (1) *hoary hair* (of an old man), Genesis 42:38; 44:29, 31. אִישׁ שִׁיבָה a hoary-headed man, Deu. 32:25.

(2) *old age*, Gen. 15:15; 25:8. Meton. *an old person*, Ruth 4:15.

שִׁיג m. *withdrawing, going away*, 1 Ki. 18:27; from the roots שָׁחַ, שָׁחַ to go away.

שָׁיַד TO COVER WITH LIME (Arab. شان id.) Deu. 27:2, 4. Hence —

שָׁיַד m. *lime*, Deu. 27:2, 4; Isa. 33:12; Am. 2:1 (as to this passage, compare Isa. 33:12).

שִׁיָּה i. q. שִׁיָּה (which see), a sheep or goat.

שָׁיַח — (1) pr. TO PRODUCE, TO BRING FORTH, TO PUT FORTH (comp. Syr. هَدَب to germinate, to flourish; APHEL هَدَب to put forth shoots, buds, and Med. quiesc. هَدَب to dare, pr. to lift oneself up, هَدَب bushes, and Heb. שִׁיחַ No. 1). In Hebrew —

(2) to speak, pr. to utter with the mouth, comp. שָׁחַ No. 1. Followed by ? to speak to any one, Job 12:8; with suff. Prov. 6:22, תִּשְׁחַח "he shall

“speak with thee.” Followed by **ש** to speak of any one, Ps. 69:13.

(3) to sing, Jud. 5:10; Ps. 145:5. Followed by **ש** to celebrate anything in song, Ps. 105:2, and in a bad sense, to lament, to complain, Ps. 55:18; Job 7:11.

(4) to talk with oneself, i.e. to meditate, especially on divine things, Ps. 77:4, 7; followed by **ש** of the thing, Ps. 119:15, 23, 27, 48, 78, 148; 77:13. Compare syn. **הִתְחַלֵּם**.

PIEL **שׁוּחַ** to meditate, Psalm 143:5; to think upon anything, Isa. 53:8.

Hence **שׁוּחַ**, **שׁוּחָה**, and—

שִׁיחַ m.—(1) a shrub, bush, see the root No. 1 [in Thes. this first signification is taken as a distinct root], Gen. 2:5. Pl. Gen. 21:15; Job 30:4, 7.

(2) speech, discourse, 2 Ki. 9:11.

(3) quarrel, Job 7:13; 9:27; 21:4; 23:2; Ps. 142:3; 1 Sa. 1:16.

(4) meditation, 1 Ki. 18:27; in mockery of Baal, as not answering the supplications of his priests, it is said **שִׁיחַ לוֹ** “he has a meditation,” i.e. he is so entirely taken up with meditating that he cannot hear; or, from signif. No. 2, “he has a discourse” (conversation) with some. LXX. ἀδολεσχία αὐτῷ ἰστί, the Greek word denoting both meditation and conversation.

שִׁיחָה f. meditation, especially pious, relating to divine things, Ps. 119:97, 99. Job 15:4, **לִפְנֵי שִׁיחָה לֵאלֹהִים** “meditation before God.” Germ. Anbacht.

שִׁים to put, see **שָׂם**.

שִׁךְ pl. **שִׁכִּים** m. (from the root **שָׁכַךְ** No. 1), thorns, Nu. 33:55. (Arabic شاك a thorn.) From the same root is—

שֶׁךְ (read soch), m. a hedge, Lam. 2:6. [In Thes. from **שָׁכַךְ**.]

שֶׁכֶּה f. a sharp weapon, pr. a goad, a thorn, so called from the resemblance, Job 40:31. (Arab. شوكه goad, sharp weapon.)

I. **שָׁכַח** an unused root, i. q. Ch. **שָׁכַח** to look at, to contemplate; Syr. and Sam. **ܫܚܐ** to expect, to long for; Sam. **ܫܚܐ** an eye. Nearly related to this among the Hebrew roots are, **שָׁחַ**, **שָׁחָה**, **שָׁחָה** No. II, and transp. **שָׁחָה**; also, in the Indo-Germanic languages, Gr. **θεάω**, Lat. **scio**, Ital. **saggio** (praesagio), **sagus**, **sagax**, Goth. **saighan**, Germ. **schauen**, **sehen**.

Derivatives, **שָׁכַח**—**שָׁכַח**, **שָׁכַח**, **שָׁכַח**.

II. **שָׁכַח** also appears to have had the sense of cutting; whence **שָׁכַח** a knife, which see.

שָׁכַח (“hill,” “watchtower,” like the Samarit. **סַכְיָה**, [Sechu], pr. name of a region near Ramah, 1 Sa. 19:22.

שָׁכַח m. i. q. **שָׁכַח** intellect, understanding, and its seat, the heart, the mind, Job 38:36. Compare as to this passage **שָׁחַח**, page cccxxi, A. Others take it to be *phenomenon*, *meteor*, but this does not accord with the context.

שָׁכַח f. image, form, appearance. Isa. 2:16, **כָּל-שָׁכִיחַ הַחֲמִידָה**, well rendered in the Vulg. *omne quod visu pulchrum est*; in which phrase all the things which, verse 13—16, had been separately enumerated, are again summed up. [“flag of a ship, standard; compare Samarit. **ܫܚܐ**.”]

שָׁכַח m. a knife, Pro. 23:2; verbal of Piel from the root **שָׁכַח**. (Ch. **שָׁכַח**, and Arab. **سَكَنَ** id. Of the same family apparently are **ζάγκλη**, **ζάγκλον**, **σάγκλον**, sickle, **Sidēl**).

שָׁכַר m. a hireling, Exod. 22:14; Lev. 19:13. Isa. 16:14, “in three years **שָׁכַר** **בְּשָׁנִי** according to the years of a hireling,” i.e. this shall come to pass at this very time, the event shall no longer be deferred, just as a hireling does not protract his daily work beyond the agreed hour. Root **שָׁכַר**.

שָׁכַרָה f. a hiring. Isa. 7:20, **חֶסֶר הַשָּׁכַרָה**, “a razor of hiring,” i.e. hired.

שָׁכַךְ i. q. **שָׁכַךְ**—(1) TO WEAVE, TO FENCE.

(2) to cover, Exod. 33:22.—Hence **שָׁכַךְ**, **שָׁכַךְ**, and **שָׁכַךְ**.

שָׁכַל—(1) prop. TO LOOK AT, TO BEHOLD, i. q. Chald. **שָׁכַל** Peal and Ithpaël; compare Arab. **شكّل** figure, likeness; see Hiphil No. 1. More often figuratively—

(2) to be prudent, to act prudently, 1 Sa. 18:30; compare Germ. **flug**; formerly **glau**; from the verb **tugen**; Engl. *to look*; pr. provident, circumspect.

PIEL, causat. of Kal No. 2. Genesis 48:14, **שָׁכַל** **אֶת-יָדָיו** “he (so) placed his hands prudently,” i.e. of set purpose. But all the ancient versions render, *he put his hands across*. LXX. **ἐναλλάξ τὰς χεῖρας**. Vulg. *commutans manus*, which is defensible; comp.

Arab. **شكّل** to bind; Conj. II., to plait the hair;

שָׁכַל and **שָׁכַל** to be intertwined.

HIPHIL—(1) *to look at*. Gen. 3:6, וַיִּחְזֹק הָעֵץ וַיִּשְׁפֹּט "and the tree was desirable to look at." Vulg. *aspectu delectabile*.

(2) *to attend, to turn the mind to*; followed by an acc., Deut. 32:29; Psalm 64:10; followed by **לְ** Prov. 16:20; **אֶל** Neh. 8:13; Ps. 41:2, **לְ** מִשְׁפִּיל אֶל רֵל "who attends to (cares for) the poor;" followed by **בְּ** Dan. 9:13.

(3) *to be or become understanding, prudent*, Ps. 2:10; 94:8; followed by **בְּ** Dan. 1:4; comp. verse 17; *to act prudently*, Jer. 20:11; 23:5. Part. **מִשְׁפִּיל** prudent, intelligent, Job 22:2; Prov. 10:5; also *upright, pious*, Psalm 14:2; Dan. 11:33, 35; 12:3, 10 (comp. חָכָם, חֲכָמָה). Inf. **הִשְׁפִּיל** Jer. 3:15; and **הִשְׁפִּיל** Prov. 1:3; 21:16; subst. *intelligence, prudence*.

(4) i. q. **הִצְלִיחַ** *to be successful* (in carrying anything on), *to act prosperously*, Josh. 1:7, 8; 2 Ki. 18:7; Isa. 52:13; Jer. 10:21; Pro. 17:8. Also causat.—

(5) *to make prudent, to teach*, Psalm 32:8; followed by two acc., Dan. 9:22; followed by **לְ** of pers. Prov. 21:11.

(6) *to give success*, 1 Ki. 2:3.

Part. **מִשְׁפִּיל** subst., *a song, poem*, Psa. 47:8; and in the titles of Psalms, 32, 42, 44, 45, 52, 53, 54, 55, 74, 78, 88, 89, 142. The origin of this signification is doubtful. The easiest explanation appears to be that of those who render **מִשְׁפִּיל** prop. *a didactic poem*, but so that this special word became applied to other kinds of poems; since the authors of Psalms which are not didactic, sometimes also take the place of teachers (see Psalm 45:11); and Arabic **شعر** *doctrine*, is used of poetry of every kind. Others take it to be, *oratio ligata*; from **שָׁכַל**; See Piel.

Derivatives, **שָׁכַל**, **שָׁכַל**.

שָׁכַל Chald. **ITHPAEL**, followed by **בְּ** *to attend to anything*, Dan. 7:8.

שָׁכַל and **שָׁכַל**; with suff. **שָׁכְלוּ** m.—(1) *understanding, intelligence, prudence*, 1 Ch. 22:12; 26:14. **שָׁכַל טוֹב** good understanding, Prov. 13:15; Ps. 111:10; 2 Ch. 30:22. **שָׁכַל לְ** *to give understanding* (of any thing); das Verständniß geben (eröffnen), Neh. 8:8.

(2) in a bad sense, *cunning*, Dan. 8:25.

(3) *happiness*, Prov. 3:4.

שָׁכְלוֹת f., Eccl. 1:17; i. q. **סְכָלוֹת** (which is found in many MSS. and editions) *folly*.

שָׁכְלוֹתָנִי Ch. f., *understanding*, Dan. 5:11, 12.

שָׁכַר fut. **יִשְׁכַּר** (Arab. شَكَرَ) 10 HIRE, Gel. 30 16 e. g. soldiers, 2 Sa. 10:6; 2 Ki. 7:6 Especially. *a bribe*, Neh. 6:12, 13; 13:2.

NIPHAL, *to be hired*, 1 Sa. 2:5.

HITHPAEL, id. Hag. 1:6.

Derivatives, **שָׁכַר**, **שָׁכַר**, **שָׁכַר**, **שָׁכַר**, **שָׁכַר**, pr. n. **יִשְׁכַּר**, and —

שָׁכַר m — (1) *wages* (of a hireling), Gen. 29:28, 32; Deu. 15:18; price, for which anything is hired, Ex. 22:14, gener. any kind of *reward*, Gen. 15:1.

(2) [**Sacar**], pr. n. m. — (a) 1 Chron. 26:4 — (b) 1 Ch. 11:35; for which in the similar place 2 Sam. 23:33 there is **שָׁכַר**.

שָׁכַר m. id. Prov. 11:18; Isaiah 19:10, **שָׁכַר** "those who make wages," comp. **עָשָׂה** No. 2, d.

שָׁלַח an unused root, pr. *to be quiet*, i. q. **שָׁלַח**, hence *to be fat*, i. q. Arab. سَلِيَ, whence —

שָׁלִי in pause **שָׁלִי** (in **שָׁלִי קרי**), *a quail*, so called from its fatness (compare Arab. سمانى), always collect. *quails*, Exod. 16:13 (and there with a fem. in the manner of collectives), Nu. 11:32; Ps. 105:40. Plur. **שָׁלִיִּים** Nu. 11:32, from the sing. **שָׁלִי**, comp.

Arab. سَلَوَى, and Sam. שָׁלִי, which is also in the Hebræo-Sam. copy. LXX. ὀρνυγομήτρα. Vulg. *coturnix*. See Bochart, Hieroz. ii. p. 92. J. E. Faber on Harmer's Observations, vol. ii. p. 441. Niebuhr's Beschr. von Arabien, p. 176.

שָׁלִי see **שָׁלִי**.

שָׁלְמָה with the letters transposed **שָׁלְמָה** f. — (1) *a garment*, Ex. 22:8; Mic. 2:8.

(2) [**Salmah, Salmon**], pr. n. m. borne by — (a) the father of Boaz, Ruth 4:20; 1 Ch. 2:11; for which there is **שָׁלְמָן** Ruth 4:21. — (b) 1 Chron. 2:51, 54 [**שָׁלְמָן**].

שָׁלְמָן ("clothed"), [**Salmon**], pr. n. m. see the preceding, 2, a.

שָׁלְמִי [**Shalmāi**], pr. n. m. Neh. 7:48; for which there is in Ezr. 2:46, **שָׁלְמִי**.

שָׁמְאֵל not used in Kal.

HIPHIL, **הִשְׁמְאֵל**, **הִשְׁמְאֵל** (1 Ch. 12:2), and **הִשְׁמְאֵל** 2 Sa. 14:19, denom. from **שָׁמְאֵל**.

(1) *to turn oneself to the left*, Gen. 13:9; Isa. 30:21.

(2) *to use the left hand*, 1 Ch. 12:2.

שִׂמְחָה & שִׂמְחָה quadrilit. — (1) *the left side*.

(Arab. شمال, شمال the north, compare No. 3. Jo. Simonis supposes the left hand and side to have been so called from *being covered*; because of its being wrapped up in the outer garment thrown over the left shoulder; and that the right hand on the contrary was called יָמִין from יָמִין i. q. אֵמֶן because it was given as the pledge of faithfulness in promises; if this etymology were adopted, the signif. No. 2, would be primary.) שִׂמְחָה on the left, 1 Ki. 7:49; followed by a gen. or dat. to any one's left, Genesis 48:13; 2 Sa. 16:6; 1 Ki. 22:19; 2 Ch. 4:8. שִׂמְחָה (accus.) Gen. 13:9; Num. 20:17, and שִׂמְחָה על Gen. 24:49; 2 Sam. 2:19, to the left. — יָד-שִׂמְחָה the left hand, pr. the hand of the left side, Jud. 3:21; Eze. 39:3.

(2) without יָד, *the left hand*, Gen. 48:14; Cant. 2:6; 8:3.

(3) *the north, the north quarter*, Job 23:9. Genesis 14:15, שִׂמְחָה לְרִשְׁשָׁא "to the north of Damascus." As to the Arab. شمال see above.

שִׂמְחָה & שִׂמְחָה fem. חֵט adj. *left, what is on the left side*, 1 Ki. 7:21; 2 Ki. 11:11.

שִׂמְחָה and שִׂמְחָה fut. יִשְׂמַח TO REJOICE, TO BE GLAD. (The primary idea appears to be that of a *joyful and cheerful countenance*, Prov. 13:9; compare Arab. سمح to be clement, liberal, mild, see Schult. on Har. Cons. ii. p. 100; iii. p. 146; but its use is more widely extended, and it is even used for louder expressions of joy, as of those who make merry with wine, 1 Ki. 4:20; Ecc. 8:15; and who utter merry cries, see שִׂמְחָה No. 2, 3. The primary idea is similar of the verb נָהַר No. II. Other verbs of rejoicing prop. designate *merry voices*, as עָלַז, עָלַז, ἀλαλάω, or have the force of *leaping for joy*, as יָלַל. And this latter is stronger than שִׂמְחָה, see Job 3:22.) Ecc. 3:12. It is often applied to the heart, Ps. 16:9; 33:21; Prov. 23:15; once to a light (see above, as to the primary idea), Pro. 13:9, "the light of the righteous" יִשְׂמַח i. e. shall shine, as it were, with joyful brightness. Constr. followed by 3 1 Sam. 2:1; Ps. 122:1; על Isa. 9:16; 39:2; Jon. 4:6; Prov. 5:18 (where several MSS. have 3), with any thing; followed by 3 Neh. 12:43; but followed by 7 specially to rejoice at another's misfortune, or destruction, Ps. 35:19, 24; 38:17; Isa. 14:8; Mic. 7:8. There is often said, שִׂמְחָה בַּיהוָה to rejoice concerning Jehovah, because of aid to be expected from him, and because of his protection, Ps.

9:3; 32:11, 97:12; 104:34; יְהוָה to rejoice before Jehovah, said of those who held *sacred* feasts in the courts of the sanctuary, Lev. 23:40; Deut. 12:7, 12, 18; 14:26 (compare Isa. 9:2).

PIEL, שִׂמַּח to gladden, to make joyful, Deut. 24:5; Prov. 27:11; used of joy felt at the ills of others, followed by 7 Ps. 30:2; followed by על Lam. 2:17; 2 Chr. 20:27.

HIPHI, i. q. Piel, Ps. 89:43.

[Derivatives, the two following words.]

שִׂמְחָה fem. שִׂמְחָה verbal adj. *rejoicing, joyful*, Deut. 16:15; followed by 7 concerning any thing, Ecc. 2:10; followed by a gerund. Pro. 2:14, שִׂמְחָה לַעֲשׂוֹת רָע "those who rejoice to do evil." Pl. constr. once שִׂמְחָה Ps. 35:26; elsewhere שִׂמְחָה Isa. 24:7, etc.

שִׂמְחָה fem. joy, gladness, Ps. 4:8; 45:16, etc. שִׂמְחָה נְדוּלָה to be very joyful, 1 Ki. 1:40; Jon. 4:6. Specially — (a) joyful voices, joyful cries, Gen. 31:27; Nehem. 12:43; 2 Chron. 23:18; 29:30. — (b) joyful banquets, pleasures (Bergnügungen, Lustbarkeiten). Pro. 21:17, שִׂמְחָה אֹהֵב loving pleasures. Neh. 8:12; 12:27; 2 Chron. 30:23.

שִׂמְכָה fem. a quilt, coverlet, Jud. 4:18 (where some copies have קְמִיכָה); from the root קָמַח, comp.

שִׂמְכָה bed, couch.

שִׂמְלָה an unused root, Arabic شمل to gird, to surround. Conj. IV. to wrap oneself in a garment whence شملة a garment.

HIPHI, שִׂמְלָה see שִׂמְלָה.

[Derivatives, the two following words.]

שִׂמְלָה f. a garment, whether of men or women (Deu. 22:5); especially a large outer garment, Gen. 9:23; Deu. 10:18; 1 Sa. 21:10; Isa. 3:6, 7; with which, at night, persons wrapped themselves, Deuter. 22:17. From this primitive form, by transposition, comes שִׂמְלָה which see.

שִׂמְלָה ("garment"), [Samlah], pr. n. of a king of Edom, Gen. 36:36; 1 Ch. 1:47.

שִׂמְלָה see שִׂמְלָה.

שִׂמְמָה an unused root, Arab. سمم to poison, سموم Samum, i. e. a poisonous wind. Hence —

שִׂמְמִית (several MSS. ["incorrectly"] read שִׂמְמִית) a species of poisonous lizard, Prov. 30:28.

LXX. καλαβώτης. Vulgate stellio. Arab. سام is a

poisonous lizard, with spots like leprosy. See Bochart, Hieroz. t. ii. p. 1084.

שנא fut. **שנא** inf. abs. **שנא**, constr. **שנא** and **שנא** (Syr. **ܫܢܐ**, Arab. **شَنَأَ**) TO HATE, whether persons, Ps. 5:6; 31:7; Deu. 22:13; 2 Sa. 13:15, 22; or things, Isa. 1:14; Ps. 11:5; Prov. 1:22 Part. **שנא** subst. *a hater, an enemy*, Ps. 35:19; 38:20; with suff. **שנא** one who hates him, Deu. 7:10; also **שנא** Deut. 4:42; 19:4, 6, 11; Josh. 20:5. Fem. plur. **שנאות** female enemies, Eze. 16:27.

NIPHAL, pass. Pro. 14:17.

PIEL, part. **שנא** *hater, enemy*, Psalm 18:41; 55:13; 68:2, etc.

Derivatives, **שנא**, **שנא**.

שנא Chald. i. q. Hebr. Part. **שנא** *enemy*, Dan. 4:16.

שנא fem. — (1) prop. inf. of the root **שנא** Deu. 1:27.

(2) *hatred*. **שנא** **שנא** to have in great hatred, 2 Sa. 13:15; compare Ps. 25:19; 139:22.

שנא f. **שנא**, verbal adj. *hated*, Deu. 21:15.

שנא ("coat of mail," i. q. **שנא** the name by which the same mountain was known by the Sidonians, see the root **שנא**; unless it be better to render **שנא** "cateract," i. q. **שנא** from the noise of water), [*Senir*], pr. n. of Mount Hermon, so called among the Ammonites, Deu. 3:9; in a narrower sense, part of Hermon, Cant. 4:8; 1 Chr. 5:23, compare Ezek. 27:5. Arabic **سنيرو**, according to Abulfeda (see Syria, ed. Köhler, p. 164), a ridge of mountains situated to the north of Damascus.

שנא an unused root, prob. i. q. **שנא** to clatter, to make a noise (used of the din of arms); whence **שנא** armour, coat of mail, see pr. n. **שנא**.

שנא m. — (1) *hairy, rough*, Gen. 27:11, 23.

(2) *a he-goat, hircus* (which Latin word is the same as *hirtus, hirsutus*), Levit. 4:24; 16:9; more fully **שנא** (*Siegenbot*), Gen. 37:31; Lev. 4:24; 16:5 (since the name of goat seems to have belonged, in a wider sense, to other animals also). As to the [idolatrous] worship of the he-goat among the Hebrews (following the example of the Egyptians), see Lev. 17:7; 2 Ch. 11:15. Fem. **שנא** a she-goat, which see.

(3) pl. *wood demons, satyrs*, resembling he-goats, inhabiting deserts, Isa. 13:21; 34:14; see as

to these superstitions [?] Bochart, Hieroz. ii 844, and my Comment. on Isa. locc. cit. LXX. *δαίμονια*.

(4) pl. *shower* (*Regenschauer*), Deu. 32:2, compare **שנא** to shudder.

שנא ("hairy," "rough"), [*Seir*], pr. n. — (1) of a leader of the Horites, Gen. 36:20, 30. — (2) of a mountainous region of the Edomites, extending from the Dead Sea to the Elanitic gulf, the northern part of which is now called *Jebél* (see **שנא**), the southern *el-Shera* (**الشراة**), see Burckhardt's Travels in Syria, ed. Weimar, p. 674, 688, 1067. Originally the Horites (**חוריים**) dwelt in this region, Gen. 14:6; Deut. 2:12; afterwards Esau, Gen. 32:4; 33:14, 16, and his descendants, Deut. 2:4, seqq.; 2 Chron. 20:10. This mountain may have taken its name from that Horite (No. 1); but I prefer rendering **שנא** as an appellative, *the rough mountain*, i. e. clothed, and, as it were, bristled with trees and thick woods; compare Gr. *λάσιος*. — (3) of a mountain in the tribe of Judah, Josh. 15:10.

שנא f. — (1) *a female goat* (prop. rough, hairy), Lev. 4:28; 5:6.

(2) [*Seirath*], pr. n. of a region in Mount Ephraim, Jud. 3:26.

שנא plur. i. q. **שנא** *thoughts*, which divide and distract the mind, and, as it were, agitate it, Job 20:2; 4:13, "in the thoughts of night visions," i. e. in the nocturnal dreams themselves, compare Dan. 2:29, 30.

שנא i. q. **שנא** — (1) TO SHUDDER, TO QUIVER, Gr. *φρίσσω, φρίττω*, Germ. [*schauern, schauern*] (Engl. *to shudder, to shiver*), prop. used of the motion and creeping of the skin of a person terror-stricken, Eze. 27:35; Jer. 2:12; followed by **שנא** of the cause, Eze. 32:10; followed by an acc. like Gr. *φρίσσω τινα, to shudder at*, i. e. to feel a sacred awe, Deut. 32:17. Also used of the hair standing on end (see **שנא**, **שנא**, **שנא**).

(2) used of the commotion of a storm or tempest, see Piel. Followed by an acc. *to sweep away in a storm* (*wegstürmen*), Ps. 58:10.

NIPHAL, impers. *to be fierce as a tempest* (*stürmt*), Ps. 50:3.

PIEL, *to sweep away in a storm*, Job 27:21.

HITHPAEL, *to rush like a tempest*, Dan. 11:40 compare **שנא** Hab. 3:14.

Derivatives, see in Kal No. 1.

שנא m. — (1) *horror*, Job 18:20; Eze. 27:35

(2) i. q. שפ a storm, Isa. 28:2.—Once it is constr. of the subst. שפ, which see.

שפ const. שפ, once שפ Isaiah 7:20; with suff. שפ m. a hair, collect. hair, hairs; Arab. شعر Lev. 13:3, seqq.; so called from bristling up. (See the root No. 1, the various significations of which are also found in the Indo-Germanic languages. Compare *chip, her, heres*, i. e. a hedgehog; *hirtus, hirsutus, horreo, hordeum* (שפ); Germ. *haar*.) שפ איש געל שפ a rough hairy man, i. e. wearing a hairy mantle, 2 Ki. 1:8. See שפ.

שפ Ch. id. Dan. 3:27; 7:9.

שפ f. i. q. שפ a storm, Job 9:17; Nah. 1:3.

שפ f. i. q. שפ a hair (Arab. شعرة one hair). Jud. 20:16, שפ "at a hair," proverb. q. d. *ad unguem*, used of slingers not missing the mark by a hair's breadth, 1 Sa. 14:45. Collect. Job 4:15. Pl. hairs, Ps. 40:13; 69:5.

שפ fem. barley, so called from its hairy ears, like the Lat. *hordeum a horrendo*, and on the contrary שפ spelt (which see), from its shorn ears. In sing. it is used of barley growing, Job 31:40; Joel 1:11; but pl. שפ of the grain (see שפ). חמר שפ a homer of barley, Lev. 27:16, אפח שפ an ephah of barley, Ru. 2:17; also קציר שפ barley harvest, Ru. 1:22, since the harvest is on account of the grain.

שפ ("barley"), [*Seorim*], pr. n. m. 1 Chr. 24:8.

שפ an unused root, which appears to have had the sense of devouring, licking up, sucking up, like the cogn. שפ, which see; which idea is expressed in other families of languages with *r* or *l* inserted by the root *slab, strad*; compare שפ, شرب to drink; Lat. *sorbere*, Vulgar Germ. *schlappen*. The *l* being cast away forms *sapio*, to taste; on the other hand, the sibilant being omitted, gives the Persic لب, Lat. *labium*.

שפ dual שפ, const. שפ; with suff. שפ, pl. const. שפ (from שפ), f.

(1) a lip (Arab. شفة, as to the origin, see the verb), Ps. 22:8; 1 Sam. 1:13. To open the lips, i. e. to begin to talk, Job 11:5; 32:20; to open any one's lips, Ps. 51:17, to enable to speak: to restrain the lips, Pro. 10:19. איש שפ a man of lips, used in a bad sense of a loquacious, garrulous person, Job 11:2. דבר שפ futile, foolish words, 2 Ki. 18:20;

Pro. 14:23; compare Pro. 10:8; Levit. 5:4; Psalm. 106:33. Meton.—(a) speech, words, as שפ fraudulent lips, and even used of a fraudulent man, Pro. 10:18; Ps. 120:2. שפ רללים burning lips, i. e. words feigning most ardent love, Prov. 26:23; Ps. 81:6, שפ לא ידעתי אשכנע "I heard words of an unknown (nation)." Eze. 36:3.—(b) tongue, dialect, Gen. 11:1, seqq.; Isa. 19:18; 33:19, עמקי שפ "men of deep language," i. e. difficult to be understood, barbarous.

(2) the lip, edge, border, as of a vessel, 1 Ki. 7:26; of a garment, Ex. 28:32; of a river or the sea, Gen. 22:17; 41:3; Ex. 14:30; 1 Ki. 5:9; of the land, i. q. boundary, Jud. 7:22.

שפ prop. i. q. שפ No. II, TO POUR.

PIEL שפ to make fall off, used of the hair, by disease, or scab; hence to make bald, Isaiah 3:17. Compare שפ.

שפ an unused root, perhaps i. q. שפ, שפ to cover [not given in Thes.].

שפ m. the beard (perhaps so called because it covers, and, as it were, clothes the chin; others derive it from שפ lip, and שפ i. q. שפ). 2 Sa. 19:25, לא עשה שפ "he had not put his beard in order." עטה על השפם, את השפם to cover over the beard, as done by mourners, Levit. 13:45; Ezek. 24:17, 24; Mic. 3:7.

שפ Siphmoth, pr. n. 1 Sa. 30:28.]

שפ TO COVER, TO HIDE, i. q. שפ and שפ. Deu. 33:19, שפ טובים well given by the Vulg. *thesauri absconditi, hidden treasures*.

I. שפ i. q. שפ No. I, TO STRIKE (see שפ), specially, to clap the hands, Job 27:23; according to several MSS. (others שפ).

HIPHI, to strike a covenant, to make an agreement, either because it was customary to strike the hands together and join them in making a covenant or from the primary signification of striking (comp. שפ No. 2). Isa. 2:6, ילדו נכרים שפ "they make leagues with the children of strangers."

Derivative, שפ.

II. שפ i. q. שפ No. II (which see), TO BE REDUNDANT, TO ABOUND. Syr. سحف, 1 Ki. 20:10; see שפ.

שפ masc. smiting, chastening (of God), Job 36:18; see the root No. I. Compare שפ 24:26.

שק m. with suff. — שקו, plur. שקים — (1) *sack-cloth*, thick cloth, especially made of hair, like strainers (see the root שקל), used also for corn sacks and mourning garments. (Compare Æthiop. **ሠቅ**: sack-cloth, hence the clothing of monks and holy pilgrims, **ሠቅሠቅ**: lattice, Gr. *σάκος*, *σάκκος*, sack-cloth, Lat. *saccus*, which Jerome also used for the garment of a pilgrim; also, *σάγος*, *sagum*, i. e. a thick cloak used by soldiers.) Isaiah 3:24, **מִחֲנֹת שֶׁק** a girdle of sackcloth. Hence —

(2) a corn *sack*, Gen. 42:25, 27, 35; Lev. 11:32.

(3) *the dress of mourners*, Gen. 37:34; 2 Sa. 3:31; Est. 4:1; Joel 1:8; Jon. 3:6; of devotees and prophets, Isa. 20:2.

שקד, once found, Lam. 1:14; in NIPHAL. According to the Hebrew interpreters, TO BE BOUND, TIED TO (used of a yoke). The verbs שקר, שקר, appear to be cognates, the aspirates being related to the sibilants, see p. DCLXXXII. The Targ. has *made heavy*. Several MSS. have **שקד**, which is expressed by the LXX., Vulg., Syr., but it is contrary to the sense.

שקק an unused root, prob. i. q. שקל which see *σάκιζω*, TO STRAIN. Hence שק.

שקר not used in Kal, i. q. Chald. **סקר** to look.

PIEL, prop. to *make* (the eyes) *look around*, as done by wanton and impudent women, Isaiah 3:16. LXX. *ἐν ρεύμασιν ὀφθαλμῶν*. Others render it *with painted eyes*, comp. שקר to paint, which does not suit the context.

שר pl. שרים (from the root שרר) m. — (1) *leader, commander*, especially of soldiers, Gen. 21:22; Job 39:25; of a royal body-guard, Gen. 37:36; of cup-bearers, 40:9; of a city, 1 Ki. 22:26; of a prison, Gen. 39:21, 22; but שרי סקנה rulers over cattle, Gen. 47:6.

(2) *prince*, Ex. 2:14; Isaiah 23:8; plur. nobles, courtiers, Gen. 12:15. Poet. שרי ליה used of the priests, Isa. 43:28; שרי שר of God [Christ], Dan. 8:25. In the book of Daniel (10:13, 20), *the princes of angels*, i. e. the archangels interceding with God [?] for particular nations, *οἱ ἐπὶ ἄγγελοι, οἱ ἐνώπιον τοῦ θεοῦ ἐστήκασι* [?], Apoc. 8:2. Fem. is שרה, which see.

שרר TO BRAID (*flechten*), TO INTERWEAVE (Ch.

and Syr. **שרר**, **שרר** id.). Kindred roots are שרר, שרר and as I judge, שרר to weave; comp. under letter ש. Also with the middle radical softened into a vowel, שרר, שרר.

PUAL, to be woven together, Job 40:17.

HITHPAEL, to interweave oneself, Lam. 1:14. Derivatives, שרר and שרר.

I. **שרר** an unused root — (1) prop. as I judge to *make an incision, a fissure*, risen (cogn. roots שרר, שרר), whence שרר an awl, Hebr. שרר *stylus*.

(2) i. q. Arab. **سرد** to *sew together*, especially hard things, as leather with wire and an awl, hence to *interweave*, like a coat of mail; whence שרר a coat of mail woven of iron threads, see שרר.

II. **שרר** TO FLEE, TO ESCAPE, Josh. 10:20

(Arab. **سرد**; Syr. **ܫܪܕ** id.)

Derivative, שרר.

שרר m., a coat of mail; and thence a kind of cloth or stuff, like a coat of mail, made of threads by means of needles (Germ. *Sticht*). Of this the curtains of the tabernacle were made (compare שרר): whence שרר Exod. 31:10; 35:19; 39:1, 41. Compare Chald. **סרר** curtains; so called from the kind of cloth of which they were made; **סרר** sieve; Sam. שרה according to Castell, i. q. **شبي**, a variegated garment. Incorrectly rendered by LXX. *στολαι λειτουργικαί*, as if it had been שרה; but garments are not intended, but curtains, hangings.

שרר m., Isaiah 44:13; according to Kimchi, *red chalk*; but more correctly, i. q. Arab. **سرد** an awl, or rather *stylus*; with which the artist sketches out the figure to be sculptured.

שרר — (1) TO PLACE IN A ROW, TO SET IN ORDER; Arab. **سار** Med. Waw, reihen, ordnen. Hence שרר series, order, row; which see.

(2) to be leader, commander, prince, i. q. שר No. I. 2, and שר; from setting in order, arranging soldiers. Arab. **سرد** to be noble, liberal; **سرى** a prince, a noble.

(3) to fight (prop. to wage war) with any one, followed by שר Genesis 32:29; followed by שר Hos. 12:4 (Arab. **شرا** Conj. III. id.). Fut. is taken from שר No. I.

Derivatives, שרה, שרה and pr. names שרי, שרה, שרה.

שרה f. of the noun שר — (1) a princess a noble lady, Jud. 5:29; Esth. 1:18; Isa. 40:23; specially

of the wives of a king of noble birth, 1 Kings 11:3; who differed from the concubines; comp. Cant. 6:8. Metaph. Lam. 1:1, שְׂרָתִי בְּמִדְּנוֹת "princess of the provinces."

(2) pr. n. *Sarah*; see שָׂרָה.

שָׂרוּג ("shoot"), [*Serug*], pr. n. m., Gen. 11:30.

שָׂרוֹךְ m., *latchet* of a shoe; so called from its binding and fastening together, Isa. 5:27. Proverb. of anything of little value, Gen. 14:23; from the root שָׂח.

שָׂרוּקִים m., pl. *tendrils* (of the vine), Isa. 16:8. See שָׂח.

שָׂרַח ("abundance," i. q. שָׂרַח), [*Serach, Sarah*], pr. n. m., Gen. 46:17; 1 Ch. 7:30.

שָׂרַט i. q. سَرَط and سَرَط to CUT the body, to MAKE CUTS in the body, which mourners used to do, Lev. 21:5.

NIPHAL, to be lacerated, i. e. hurt by lifting too heavy a burden, Zech. 12:3. Hence —

שָׂרַט m., Lev. 19:28; and —

שָׂרָטָה f., Lev. 21:5, a cutting, incision.

שָׂרָה ("my princes?" "nobility," i. q. שָׂרָה?), [*Sarai*], pr. n. of the wife of Abraham, for which, however, afterwards (Gen. 17:15), another name שָׂרָה (princess) was substituted. The LXX. write the former name Σάρα (in the manner of the Arabs, pronouncing -a; comp. سَارَا); the latter Σάρρα; because, in fact, שָׂרָה is for שָׂרָה. But see what has been said about this two-fold name (of which the former is obscure), by Conr. Iken, in Dissertt. Philol. Theol., p. 17, seqq.; J. D. Michaëlis, Orient. Bibl. IX. p. 188; Stange, Theol. Symmikta, I. p. 48, seqq.

שָׂרִיגִים m., plur. (with Kametz impure) *shoots, tendrils* of a vine, Gen. 40:10, 12; Joel 1:7; from the root שָׂרַג to intertwine.

שָׂרִיד m. [pl. שָׂרִידִים], a *survivor*, one escaped from a great slaughter, i. q. שָׂרִיד Nu. 21:35; 24:19; Deut. 3:3; Josh. 8:22. Collect., Jud. 5:13. Used of things, Job 20:21. Root שָׂרַד.

[*Sarid*, pr. n., Josh. 19:10, 12.]

שָׂרִיָּה and שָׂרִיָּהוּ ("soldier of Jehovah"), [*Seraiah*], pr. n. — (1) of the secretary of David, 2 Sam. 8:17, a name, the reading of which is corrupted [contracted] in other places into שָׂרִיָּה, 2 Sam. 20:25; שָׂרִיָּה 1 Ki. 4:2; שָׂרִיָּה 1 Ch. 18:16. — (2) of the father of Ezra the priest, Ezr. 7:1. — (3) of

other men, see 2 Ki. 25:18, 23; Jer. 36:26; 40:8; 51:59, 61; 1 Chr. 4:13, 14, 35; 5:40; Ezra 2:9; Neh. 10:3; 11:11; 12:1, 12.

[שָׂרִי pr. n. Deu. 3:9, see שָׂרִי.]

שָׂרַךְ i. q. שָׂרַךְ not used in Kal, TO INTERWEAVE, TO ENTANGLE.

PIEL, Jer. 2:23, "a camel מְשַׁכֶּתִּי דֶרְכָּיהָ entangling her ways," i. e. running about hither and thither in her heat.

Derivative, שָׂרַךְ.

שָׂרְסָכִים [*Sarsechim*], pr. n. of a chief of the eunuchs in the army of Nebuchadnezzar, Jer. 39:3.

שָׂרַע TO EXTEND, TO STRETCH OUT, Arabic شَرَعَ. Part. pass. שָׂרַע stretched out, i. e. one who has a member (especially the ear) too long, compare Syr. ܫܪܥܐ large-eared, Lev. 21:18; 22:23.

HITHPAEL, to stretch oneself out, Isa. 28:20.

שָׂרְעָפִים m. pl. *thoughts*, Ps. 94:19; 139:23, i. q. שָׂרְעָפִים, with the letter ר inserted, see p. DCCXLVIII, A.

I. שָׂרַף fut. יִשְׂרַף. — (1) prop. TO SUCK IN, TO ABSORB, TO DRINK IN (שָׂרַף), TO SWALLOW DOWN, i. q. שָׂרַף, and Syr. ܫܪܦ, see Middeldorpf, Curæ Hexapl. in Job., p. 15; compare under the root שָׂרַף. Hence —

(2) to absorb with fire, i. e. to burn, to consume, as towns, houses, altars, Lev. 4:21; 8:17; 9:11; often with the addition of שָׂרַף Josh. 11:9, 11; Jud. 18:27; 2 Ki. 23:11; 25:9. Used of the burning of a corpse at the funeral, Jer. 34:5; also to burn, and to bake (bricks) by burning, Gen. 11:3.

NIPHAL, Lev. 4:12, and —

PUAL, pass. of No. 2, Lev. 10:16.

Derivatives, שָׂרַף, שָׂרַף, and perhaps שָׂרַף.

II. שָׂרַף i. q. Arab. سرف and سرو to be noble. to be born of a noble race; whence شريف a noble, a prince. Hence שָׂרַף No. II.

שָׂרָה m. — (I.) a species of venomous serpents, Nu. 21:6. שָׂרָה מְעוֹפָה a flying dragon, Isa. 14:29; 30:6. It is supposed to be the Gr. ἀσπίς καὶ αὐτὸς, so called from its inflamed bite. If the derivation is to be sought in the Phœnicio-Shemitic languages, I should prefer regarding it as so called from swallow-ing down, see שָׂרַף No. 1; but it corresponds to the Sanscr. *sarpa*, serpent; *sarpin*, reptile, from the root

rip, ἔρπειν, serpere. Compare Bochart, Hieroz. t. iii. p. 221, ed. Lips.

(II.) pl. שָׂרָפִים Isa. 6:2, 6, an order of angels attending upon God, and appearing with him, having six wings. The Hebrews, as Abulwalid and Kimchi, render the word *bright*, or *shining angels* (compare Eze. 1:13; 2 Ki. 2:11; 6:17; Matt. 28:3); but the verb שָׂרַף has the sense of burning, not of shining, and it is better, comparing شريف, to understand *princes, nobles* of heaven, who elsewhere are also called שָׂרִים, see שָׂר No. 2. If any one wishes to follow the Hebrew usage of language (in which שָׂרַף is a serpent), he may render it *winged serpents*, since the serpent, amongst the ancient Hebrews (Nu. 21:8; 2 Ki. 18:4), and amongst the Egyptians (Herod. ii. 74; Ælian. Var. Hist. xi. 17, 22), was the symbol both of wisdom and of healing power (see more in my Comment. on Isa. loc. cit.); but I prefer the previous explanation, since the Hebr. שָׂרַף is elsewhere used of a *poisonous* serpent. [The idea of winged serpents surrounding the throne of God is in itself wildly incongruous, and it is not to be borne that such a notion should be supported by a connection with Jewish superstition, supposed or real; so Gesenius in Thes.]

(III.) [Saraph], pr. n. m. 1 Ch. 4:22.

שָׂרָפָה f. (with Tzere impure) a burning with fire, Gen. 11:3; burning, conflagration, setting on fire, Lev. 10:6; Am. 4:11; especially the solemn burning of dead bodies, 2 Chronicles 16:14; 21:19. הָר שָׂרָפָה a mountain burned up, Jerem. 51:25. הָיָה לְשָׂרָפָה to be delivered to burning, i. e. to be burned, Isa. 9:4; 64:10.

I. שָׂרַק — (1) i. q. שָׂרַף, שָׂרַף TO INTERTWINE, TO PLAIT, whence שָׂרַק, שָׂרָקָה, שָׂרָקִים, shoots, tendrils, pr. n. מְשָׂרָקָה.

(2) i. q. Syr. سرف, سرف to comb, to clean out flax by combing, Isa. 19:9. This signification may be so connected with the former, that it may pr. be to *disentangle* any thing tangled or entwined; comp. as to the power of some verbs, Gramm. § 51, 2.

Derivatives, שָׂרַק, שָׂרָקִים and pr. n. מְשָׂרָקָה.

II. שָׂרָק to be reddish, tawny, whence —

שָׂרָק m. pl. שָׂרָקִים reddish, tawny, used of horses, bay, Zec. 1:8. (Arab. with the letters transposed اشقر a bay horse, also one with the tail and mane bay, Germ. Fuchse.)

שָׂרָק m. Isa. 5:2; Jer. 2:21. שָׂרָקָה f. Genesis 49:11 — (1) a shoot, a tendril (from the root שָׂרַף No. I; compare שָׂרָקִים); specially a nobler kind of vine, according to Abulwalid, growing in Syria, Arab. سوريقي and سريقي, now called in Morocco Serti, Pers. کشمش Kishmish, with small berries, roundish, and of a dark colour; with soft and hardly perceptible stones. See Niebuhr's Reisebesch. vol. ii. p. 169; of his Descr. of Arabia, p. 147; and more in Oedmann, Verm. Sammlungen aus der Naturkunde, vi. p. 98, seqq.

(2) [Sorek], pr. n. of a valley, between Ashkelon and Gaza, probably so called from this kind of vine, Jud. 16:4.

שָׂרָר i. q. שָׂרָה No. 2, and שָׂרָר No. I, to be PRINCE, TO HOLD DOMINION. Part. שָׂרָר Esth. 1:22. Fut. שָׂרַר Isa. 32:1; Prov. 8:16.

HITHPAEL, to make oneself a prince, follow by עָל Nu. 16:13.

Derivatives, שָׂרָה, שָׂרָה.

[שָׂוָה, an unused root, i. q. שָׂוָה, from which the following word would be regularly formed.]

שָׂשׂוֹן m. const. שָׂשׂוֹן (Kametz being unusually rejected, for the root is שָׂוָה), joy, gladness, often coupled with שָׂמֶחָה Isaiah 22:13; 35:10; 51:3, 11. שָׂשׂוֹן שָׂשׂוֹן oil of gladness, used of the ointments which they used at banquets, Ps. 45:8; Isa. 61:3.

שָׂת see שָׂתָה.

[שָׂרָת an unused and doubtful root, whence some derive מְשָׂרָתָה.]

שָׂתָם i. q. שָׂתָם TO STOP, TO OBSTRUCT. Lam. 3:8; שָׂתָם תְּפִלָּתִי "he obstructeth my prayers," that they do not come to God. Comp. Lam. 3:44.

שָׂתָר TO CLEAVE, Arab. شتر.

NIPHAL, to burst forth, to break out (used of hæmorrhoids), 1 Sa. 5:9; compare שָׂתָר.

שָׂ

Shin, together with Sin, the twenty-first letter of the Hebrew alphabet; when used as a numeral it is i. q. three hundred. The name of this letter שָׂן

i. q. שָׂן denotes a tooth, and refers to its figure, which is almost the same in all the Phœnicio-Sæcitic alphabets. This letter is pronounced like the

Germ. *sch*, Engl. *sh*, a sound which the Greeks were without (unless indeed the Doric Σάν, Herodotus, i. 139, was similarly pronounced); whence it is that the LXX., that they might give something allied to its sound, have written for שׁוֹל, שׁוֹלֵם *Πήχς, Χείν*; see Lam. chaps. 2, 3, 4.

In Arabic, three letters answer to ط (which is much more used than ط)—(1) in far the greater number of cases س, as سَلَامٌ, سَلَامٌ, سَلَامٌ etc.—

(2) rather less frequently ^שש, as ^{שמש}שמש the sun, ^{שם}שם, to write down; and in the roots of both kinds the Aramaeans retain ^הה. In those words in which—

(3) the Arabs substitute **ث** for the Hebrew **ש**,
the Aramæans have *Tau*, as **שָׁן** **שָׁן** **שָׁן**

eight, ثَمَانٍ *thamān*, snow. More rarely in such words the Arabs have تَبَرَّك *tabarrak* to break, تَاب *taba* to return, to turn oneself, or تَوَّاب *tawwab* appears in the Hebrew itself, as תָּרַב *tarab*, χαράσσω, χαράττω, בָּרַשׁ *barash* and בִּרְוֹת *birvot* cypress. Sometimes also—

(4) the Arabic admits many ways of writing the same word, and thus it divides one Hebrew root into two Arabic, as عس عس عس and عش عش عش and

and גִּסְמָן, גִּסְם, תַּקַל and שָׁקַל שָׂקַל, קֶשֶׁת, קֶשֶׁט body. But ט is also interchanged with other sibilants, as ז, צ: דֵּיזֵל דֵּיזֵל train, רֶכֶשׁ רֶכֶשׁ charger, חֲמֹשׁ חֲמֹשׁ Rabbīn. חֲמֻצָא חֲמֻצָא the groin, etc.

In the Phœnicio-Shemitic roots introduced into western languages, especially the Greek, ש is sometimes expressed by a simple σ, s, as שָׁרָא *שֵׁרָא*, *σειρά*, *σηνί*, from שָׂרָא, שָׁרָא, *συνάω*, sometimes σκ and σχ, as שָׁרָא, also *συνάω*, שָׁרָא *συνάλη*, שָׁרָא *σκήπτον*, שָׁרָא *σχίζω*, *σκολή*, from שָׁרָא.

𐤒, more rarely 𐤓, Jud. 5:7; Cant. 1:7; Job 19:29, and 𐤔 Eccl. 2:22; 3:18. Shin prefixed, i. q. 𐤕𐤔, 𐤕𐤓 being rejected by aphæresis, 𐤕 either inserted in the following letter, or (in the form 𐤕𐤔) also rejected, like 𐤕𐤔, 𐤕𐤓, but except the book of Judges (5:7; 6:17; 7:12; 8:26), only found in the later [?] Hebr.

(A) relat. pron. *who, which, that*, Eccl. 1:11; Cant. 1:7; 3:1, 2, 3. Often—(a) it is a mere mark of relation, as ~~וְ~~ *whither*, Eccl. 1:7; Ps. 122:4; also, Psa. 146:5; Cant. 8:8.—(b) followed by ~~וְ~~ (much used by the Rabbins), equally with ~~וְ~~ it marks the genitive. Cant. 3:7, ~~וְ~~ *in* ~~וְ~~ *his*

litter, Solomon's," pr. which is Solomon's; but Cant 1:6, there is said with emphasis, **קִרְמִי שֶׁלִּי** "my vineyard, mine, I say." As to the suffix pleonastically used, see Gram. § 119, 2 note.

(B) Conj. relat.—(1) *that*, i. q. *ὅτι* B, 1, after verbs of seeing, Ecc. 2:13; 3:18; knowing, Ecc. 3:18; Job 19:29; compare Jud. 6:17; Ecc. 2:24.

(2) *so that*. Ecc. 3:14, **וַיַּעַשׂ** to cause that.

(3) *because that, because*, Cant. 1:6; 5:2; *for*, whence למה for why? Cant. 1:7.

(4) עַד שֶׁ till that, until (followed by a pret.), Jud. 5:7. כִּנְיָן שֶׁ scarcely that (kaum daß), Cant. 3:4.

With prefixes—(1) **שְׁמִי** i. q. **שְׁמִי** No. 2, *because that*, Ecc. 2:16.

(2) ¹⁷ i. q. ¹⁷ No. 1, according to what, i.e. *as*, Ecc. 5:14; 12:7, i. q. ¹⁷ No. 3, *as, when*, Ecc. 9:12; 10:3.

שָׁאֵב fut. **אֶשְׂאֵב** TO DRAW water. (Ch. id. Arab.

سب to slake one's thirst, which is done by drawing water. The primary idea seems to be that of *taking off the surface*, see the cognate verb under שָׁפַף. To this answers Goth. *skephan*, Germ. (schöpfen.) Const. either followed by an acc. שָׁפַף Gen. 24:13; 1 Sa. 7:6; Q:11; or absol. Gen. 24:11, 19, 20.

Derivative, מִשְׁאַבֵּי.

רָעַע fut. **רָעַע** TO ROAR, pr. used of a lion, Jud. 14:5; Ps. 104:21; of thunder, Job 37:4; compare Amos 1:2; Joel 4:16; of fierce soldiers, Psa. 74:4; also used of men, from whom the violence of grief wrings forth cries, Ps. 38:9. Hence —

שֹׁאָה const. שֹׁאָה *f. roaring* of a lion, Isa. 5: 29; also, *cry* of a wretched person, wrung forth by grief, Job 3:24; Ps. 22:2; 32:3.

I. **שָׁחַח** i. q. **שָׁחַח**—(1) TO MAKE A NOISE, used of the waves, the tumult of people, see **שָׁחַח**, **שָׁחַח**.

(2) *to make a crash*, as a house falling down; hence *to be laid waste*, Isa. 6: 11, init.

NIPHAL.—(1) *to make a noise*, used of the waves and troops of soldiers, Isa. 17:12, 13.

(2) *to be laid waste*, of a land, Isa. 6:11.
 HIPHIL, *to lay waste*, inf. להשחית Isa. 37:26;
 whence without להשחית 2 Ki. 19:25.

Derivatives, שֵׂאת, שְׂאִיָּה, שְׂאוֹן, שְׂאוֹנָה.

II. **שָׁחַ** i. q. **שָׁחַ** TO LOOK AT, TO BEHOLD,
not used in Kal.

HITHPAEL, הִתְפַּאֵל id. Gen. 24:21; followed by }
LXX. καταμανθάνω. Vulg. *contemplor*.

שאל see שאלה.

שאלה Pro. 1:27; i. q. שואה a wasting tempest.

שאל, שאל, com. (m. Job 26:6; f. Isa. 5:14; 14:9); *scus*, *hades*, a subterranean place, full of thick darkness (Job 10:21, 22), in which the shades of the dead are gathered together (שְׁאוֹל which see), and to which are attributed both valleys [rather depths] (Pro. 9:18) and gates (Isa. 38:10); Gen. 37:35; Num. 16:30, seqq., Ps. 6:6; Isa. 14:9, seqq., 38:18; Eze. 31:16, seqq., 32:21, seqq. (Syr. *ܫܠܐ* f. and *Æth.* *ሕለል*; hell, purgatory, *limbus Patrum*). I think that I have lighted on the true etymology of the word. For I have no doubt that שאל is for שְׁאוֹל a hollow, a hollow and subterranean place, just as the Germ. *höhle* is of the same origin as *höhle*, and Lat. *cælum* is from the Gr. *κοῖλος*, *hōtē*, hollow. It is commonly derived from the idea of asking, from its asking for, demanding all, without distinction; hence *orcus rapax*, Catull. ii. 28, 29.)

שאל ("asked for," compare 1 Sam. 8:4, seq.) Saul, [Shaul], pr. n.—(1) of the first Israelite king, of the tribe of Benjamin, 1 Sa. 9:2, seq.—(2) of a king of the Edomites, Gen. 36:37.—(3) of a son of Simeon, 46:10.—(4) 1 Ch. 6:9. From 3 is patron. שְׂאוֹל [Shaulites], Nu. 26:13.

שאל m. (from the root שאל—(1) *noise, tumult*, as of waters, Ps. 65:8; of a great crowd of men, Isa. 5:14; 13:4; 24:8; of war, Am. 2:2; Hos. 10:14; of clamour, Ps. 74:23; Jer. 25:31. Jer. 48:45, *בְּנֵי שְׂאוֹל* "the sons of noise," i. e. tumultuous soldiers. (2) *devastation, destruction*. Psalm 40:3, *בֹּרַח שְׂאוֹל* "the pit of destruction;" Jer. 46:17.

[שאל an unused root, i. q. שונא No. II, to loathe, Hence—"]

שאל m. (with Kametz impure) with suff. שְׂאוֹל Ezek. 25:6, *contempt*, hence *pride, arrogance*, 36:5; compare 25:15. Root שונא [שאל in Thes.].

שאל f. ruins, Isa. 24:12; from the root שאל.

I. שאל & שאל fut. ישאל (Syr. *ܫܠܐ*, Arab. *سأل*).

(1) TO ASK, TO DEMAND, followed by an acc. of the thing, 1 Sa. 12:13; and *לְ* Ps. 2:8; *מֵאִתּוֹ* 1 Sa. 8:10, of the person from whom anything is asked, also followed by two acc. (*aitēin tivá ti*, to ask any one any thing), Ps. 137:3; Deu. 14:26; Isaiah 45:11. Job 31:30, *לְשֵׁאוֹל בְּאֵתָהּ נָקְשׁוּ* "by asking with a curse! is (an enemy's) life," i. e. for his death, comp.

Jon. 4:8, *וַיִּשְׁאַל אֶת-נַפְשׁוֹ לָמוּת* "and he desired death for himself;" 1 Ki. 19:4.

(2) to ask, to request any thing from any one, Isaiah 7:11 (see שאל Hiphil), שאל see שאלה. Followed by an acc. of thing, Jud. 5:25; 1 Kings 3:10; *לְ* of the person from whom it is asked, Ps. 21:5; also *מֵאִתּוֹ* 1 Ki. 2:20; *מֵעַיִם* Deu. 18:16; שאל *לְ* to ask any thing for any one, 1 Ki. 2:22.

Specially—(a) to ask a loan, to borrow from any one, Ex. 3:22; 11:2; 12:35. Part. שאל lent, 1 Sa. 1:28; 2 Ki. 6:5. Followed by *לְ* prob. to lend, i. q. Hiphil, 1 Sa. 2:20.—(b) to ask alms, to beg, i. q. Piel No. 1, Prov. 20:4. (Arab. Conj. V. id., *سأل* a beggar.)

(3) to inquire of, to interrogate, Jud. 4:20, seq.; followed by an acc. of pers., Gen. 24:47; Job 40:7; Josh. 9:14, "but they inquired not at the mouth of Jehovah" (which they ought to have done); compare Isa. 30:2; Gen. 24:57; followed by *לְ* of pers., Job 8:8. The person or thing asked about, has *לְ* before it, Jud. 13:18; Gen. 32:30; *לְ* Neh. 1:2; acc., Hag. 2:11; Isa. 45:11. Specially it is—(a) to consult; followed by *לְ* (שאל befragen be), as שאל בְּיְהוָה to consult the oracle of Jehovah, Jud. 1:1; 18:5; 20:18; שאל בְּתֵרָפִים to consult Teraphim, Eze. 21:26; Followed by *לְ* for any one, for his benefit, 1 Sam. 22:10, 13, 15; Num. 27:21.—(b) שאל לְפִי לְשָׁלוֹם to ask of any one's health; hence to salute, Gen. 43:27; 1 Sam. 10:4; 17:22; 30:21; Ex. 18:7.

NIPHAL, to ask for oneself, to ask leave (like the Gr. *aitōmai se roũro*; Germ. *sich etwas ausbitten*; followed by *לְ* of pers. and a gerund of the thing, to do which one asks for leave, 1 Sa. 20:6, 28 (where the verb is omitted); followed by a finite verb, Neh. 13:6. Comp. Gram. § 50, 2. Others take it, to obtain by prayers, leave or liberty from a master; Germ. *sich frey-löstbitten*.

PIEL שאל—(1) to beg, to be a beggar, i. q. Kal No. 2, b; Ps. 109:10.

(2) to question, 2 Sam. 20:18.

HIPHL, to lend, Ex. 12:36; 1 Sam. 1:28; compare Kal No. 2, a.

Derivatives, שאלה, שאלה, and the pr. n. שאל, שאל, שאלה, שאלה, שאלה.

II. שאל i. q. שאל to be hollow; hence שאל hades, as if a subterranean cave. [In Thes. I. and II. are joined; to dig, to excavate, is taken as the primary meaning.]

שאל ("prayer"), [Sheal], pr. n. m. Ezr. 10:29.

שאל Ch.—(1) to ask, to demand, Dan. 2:10 11; followed by two acc. Ezr. 7:21.

(2) *to ask, to interrogate*, followed by ל of pers. Ezr. 5:9, and acc. of the thing about which one is asked, verse 10.

שאלה Ch. emphat. state שאלתה prop. *question, petition*; hence *anything inquired for, matter, affair*, compare שאל No. 4, Arab. مسألة *question, matter, affair*, see A. Schult., Animadvers. Philol., on this place. Dan. 4:14, שאלתה "and this thing is by the command of the holy ones."

שאלה f. with suff. שאלתי, שאלתם Ps. 106:15; and contr. שאלה 1 Sa. 1:17.

(1) *request, petition, prayer*. There is said, שאלה *to ask a petition*, i. e. ask something from any one, and to pour out prayer, Jud. 8:24; 1 Ki. 2:16; שאלה *to grant a petition*, Est. 5:6, 8; שאלה the petition is granted, Job 6:8.

(2) *loan, thing lent*, 1 Sa. 2:20. Compare the root No. 2, a.

שאלתיאל ("whom I asked for from God"), [Shealtiel, Salathiel], pr. n. m. 1 Ch. 3:17; Ezr. 1:8; Neh. 12:1; called שאלתיאל Hag. 1:12, 14; 2:2.

שאל TO BE QUIET, not used in Kal, cognate to the verb שאל to lean upon any thing, to take rest. Only found in—

PIEL שאל *to be tranquil, to live in tranquillity*, Jer. 30:10; Job 3:18. Hence—

שאלן pl. שאלנים adj.—(1) *tranquil*, said of a habitation, Isaiah 33:20; *living tranquilly, securely*, Job 1:5 (compare שאלן 21:23).

(2) in a bad sense, *living at ease, careless, proud*, (secundis rebus, ferox, Sallust, Jug. 94), Psa. 123:4; Am. 6:1; Isa. 32:9, 11, 18. Compare שאל No. 2, 6, שאל, and Schultens, Animadv. on Job 26:5. Subst. *pride, arrogance*, Isa. 37:29; 2 Ki. 19:28.

שאל see שאל.

שאף—(1) TO BREATHE HARD, TO PANT (schnauben), spoken of an enraged person, Isa. 42:14; of one in haste; hence *to hasten*, Ecc. 1:5. Compare שאל No. 4. Roots of the same stock are שאף, שוף, שוף No. 1; and kindred to these is the syllable שף, which has the sense both of blowing and desiring. In the Indo-Germanic languages it is found with a sibilant, (schnauben, schnappen, to snap, with an aspirate, happen (jappen), etc.

(2) *to pant after* (schnappen), *to catch at with open mouth*, as the air, Jer. 2:24; 14:6; a shadow,

Job 7:2; the night (i. e. death), Job 36:30. Poet it is ascribed to a noose or trap lying in wait for any one, Job 5:5 (see צמים). Followed by על Am. 2:7, "who pant after the dust of the earth on the head of the poor," they are urgent that dust may be on the head of the poor, as a mark of oppression or mourning. Elsewhere *to pant after any one* is i. q. *to thirst for his blood*, a metaphor taken from wild beasts, Psa. 56:2, 3; 57:4; Am. 8:4; Ezek. 36:3.

I. **שאף** TO BE LEFT, TO REMAIN, 1 Sa. 16:11.

Arab. سار [In Thes. one meaning given is, *to be turgid, to swell up*.]

NIPHAL, pass. of Hiphil—(1) *to be left remain, to be left over*, Gen. 7:23; 42:38; 47:18; followed by a dat. *to be left over to any one*, Zec. 9:7. Part. a survivor, Eze. 6:12.

(2) *to remain any where*, Exo. 8:5, 7; Num. 11:26; *to remain*, Job 21:34, נשאר מעל "your answers remain perfidy," i. e. perfidious.

HIPHIL—(1) *to leave, to let remain*, Ex. 10:12; *to leave behind*, Joel 2:14; followed by a dat. to any one, Deu. 28:51.

(2) *to have left, to retain*, Nu. 21:35; Deu. 3:3. Derivatives, שאר, שארית.

II. **שאף** i. q. שאר to ferment, whence משארת kneading trough (which see).

שאף (with Kametz impure) m. *rest, residue, remnant*, Isa. 10:20, 21, 22; 11:11; Zeph. 1:4.

שאף m. Chald. id. Dan. 7:7, 19; const. שאף Ezra 4:7, 9, 10, 17; and שאף Ezr. 7:18.

שאף ישוב ("a remnant shall return," i. e. be converted), [Shear-jashub], pr. n. of a son of Isaiah, Isa. 7:3; compare Isa. 10:21.

שאף m.—(1) *flesh*, i. q. בשר, but mostly poet. (As to its origin I say nothing [in Thes. from the idea of *turgidity*]), Ps. 73:26; 78:20, 27. Jer. 51:35, חמסי וישארי על-בבל "my outrage and my flesh (sc. devoured by the Chaldeans, as if my blood shed by the Chaldeans) come upon Babylon" (compare אכל No. 1, letter g). Meton.—

(2) *a relation by blood, relations by blood*, i. q. בשר No. 3, Lev. 18:6, 12, 13; fully שאף בשר Lev. 25:49.

(3) *any food, or aliment*, Ex. 21:10.

שאף f. consanguinity, concr. female relation by blood, Lev. 18:17

שְׂאֵרָה ("consanguinity," i.e. female relation by blood), [*Sherah*], pr. n. f. 1 Ch. 7:24.

שְׂאֵרִית f. once contr. **שְׂרִית** 1 Ch. 12:38, *remaining part, survivors*, especially after a slaughter, Jer. 11:23; 44:14; Mic. 7:18; Zeph. 2:7. Comp. **שְׂרִיד**, **פְּלִיטָה**. Ps. 76:11, **שְׂאֵרִית חַמּוֹת** the remainder of wrath, i.e. extreme wrath, retained in extremity.

שֹׂאת f. (for **שָׂאת**, from the root **שָׂאָה**) *destruction*, Lam. 3:47. Hence contr. **שֹׂת** No. II.

שֶׁבָּא (compare *Æth.* ሰብላ: man), [*Sheba*],—(1) *Sabæans, Sabæa*, a nation and region of Arabia Felix, rich in frankincense, spices, gold and gems, 1 Ki. 10:1, seq.; Isai. 60:6; Jer. 6:20; Ezek. 27:22; Ps. 72:15; carrying on a celebrated traffic, Eze. loc. cit.; Ps. 72:10; Joel 4:8; Job 6:19; but Job 1:15, carrying on depredations in the neighbourhood of Ausitis. The genealogies in Genesis mention three men of this name—(a) the grandson of Cush, and son of Raamah, Gen. 10:7;—(b) a son of Joktan, Genesis 10:28 (which accords with the Arabic traditions);—(c) a grandson of Ketura, Gen. 25:3; and in two of the places (a, c), *Shebah* is coupled with Dedan his brother; this I would thus account for, by supposing that there were two Arabian tribes of this name, the one descended from Joktan in southern Arabia (letter *b*), the other dwelling by the northern desert of Arabia, near the Persian gulf and the mouth of the Euphrates (letters *a*, *c*, and Job loc. cit. [But *a* and *c* were of different ancestry]).

שֶׁבַּ an unused root—(1) i. q. **שָׁבַ** to kindle (pr. I judge, to blow upon, to excite a flame by blowing, compare **שָׁבַח**, **שָׁפַח**, **שָׁפַח**), whence **שָׁבִיב** a flame.

(2) i. q. Ch. **שָׁבַב** to break, whence **שָׁבֵב** fragment. Hence—

שֶׁבֶבִים m. pl. *fragments*, Hos. 8:6.

שֶׁבַח fut. apoc. **שָׁבַח** TO TAKE, OR LEAD AWAY CAPTIVE (Arab. سبأ, Syr. سبأ id.), whether persons, Gen. 34:29; 1 Ki. 8:48; Ps. 137:3; or flocks, 1 Ch. 5:21; or else wealth, 2 Ch. 21:17.—Genesis 31:26, **שֶׁבִיּוֹת חֶרֶב** "captives of the sword" (in Greek, αἰχμαλώται, δορυάλωται), i.e. taken in war; compare 2 Ki. 6:22.

NIPHAL, pass. of Kal, Gen. 14:14; Ex. 22:9.

Derivatives, **שֶׁבִיב**, **שָׁבִיב**, **שָׁבִיב**, and pr. n. **שֶׁבִיב**, **שָׁבִיב**, **שָׁבִיב**.

שֶׁבֶן m. a kind of precious stone, LXX. Vulg. *agate*. Ex. 28:19; 39:12.

שֶׁבִיבָא ("captive of God"), [*Shebue*], pr. n. m.—(1) 1 Ch. 23:16; 26:24; called 1 Ch. 24:29 **שֶׁבִיבָא**.—(2) 1 Ch. 25:4; called 1 Ch. 25:20, **שֶׁבִיבָא**.

שֶׁבִיב Jer. 18:15 כתיב for **שָׁבִיב**, which see.

שֶׁבִיעַ m. (Dan. 9:27, **שֶׁבִיעַ זֶמַן** Gen. 29:27, should be rendered *the week of this woman*), const. **שֶׁבִיעַ** Gen. 29:27, 28; dual **שֶׁבִיעִים** Levit. 12:5; pl. **שֶׁבִיעִים** m. (Dan. 9:25; 10:2, 3), and **שֶׁבִיעוֹת**, const. **שֶׁבִיעוֹת**, with suff. **שֶׁבִיעוֹתֵיכֶם** Nu. 28:26, a *hebdomad*, *hebdomas*, *septenary number* (denom. from **שֶׁבַע** seven compare **עָשׂוֹר** a decad).

(1) of days, a *week*, Gen. 29:27, 28. Dan. 10:2, **שְׁלֹשָׁה שָׁבָעִים יָמִים** "through three weeks" (where **יָמִים** is not a genit., see **יָמִים** No. 2, b, page cccxvii, A). **חַג שֶׁבִיעוֹת** the feast of (seven) weeks, *pentecost*, so called from the seven weeks which were counted from the passover to this festival, Deu. 16:9. Fully, Tob. 2:1, *dyia êparâ êβδομάδων*. But, Eze. 45:21, **חַג שֶׁבִיעוֹת יָמִים** the feast of hebdomads of days is the passover, which was celebrated through the whole of seven days.

(2) a *hebdomad of years*, Dan. 9:24, seqq. Compare *Hebdomas annorum*, Gell. N. A. iii. 10.

שֶׁבְעָה & **שֶׁבַעַה** fem. (from the verb **שָׁבַע**), m. oath, Gen. 26:3; 24:8. **שֶׁבְעָת יְהוָה** an oath by Jehovah, Exod. 22:10; Ecc. 8:2; also, followed by a genit. of the swearer, Psal. 105:9; and of the person sworn to, **שֶׁבְעָתִי** the oath sworn to me, Gen. 24:8. **נִשְׁבַּעְתִּי לְשָׁבַע** to swear an oath, Gen. 26:3; Josh. 9:20. Specially—(a) of an oath sworn in making a covenant, a covenant confirmed by an oath, 2 Sa. 21:7. **נִשְׁבַּעְתִּי לְשָׁבַע** joined in league with any one. LXX. *ἐσθαι*, Neh. 6:18.—(b) an oath of execration, *execration*, *imprecation*; fully **שֶׁבְעָת הָאֵלֶּה** Num. 5:21; Dan. 9:11; Isa. 65:15.

שֶׁבִיבָה & **שֶׁבִיבָה** f. (the first form very often in *קרי*, the last in *כתיב*, and vice versa), f. *captivity* (from the root **שָׁבַח**), Nu. 21:29, and *captives*. **לָבֵא שֶׁבִיבָה** to bring back the captives (of the people), Deu. 30:3; Jer. 29:14; 30:3; Eze. 29:14; 39:25; Am. 9:14; Zeph. 3:20; Psalm 14:7; 53:7; 126:4; and *to restore any one to his former welfare and happiness*. Job 42:10, **וַיָּשָׁב אֶת-שֶׁבִיבָתוֹ אֵיִב**, "and Jehovah restored Job to his prosperity." Eze. 16:53; compare verse 55; Hos. 6:11.

שֶׁבַח not used in Kal; prop. to soothe, N STROKE; Arabic سبح to swim, which is done by stroking the water; hence—

PIEL — (1) *to still the waves*, Ps. 89:10 (*mulcere fluctus*, Virg. *Æn.* i. 70); *anger*, Prov. 29:11. Compare חָלַק.

(2) *to praise*, pr. *to soothe with praises* (Arabic سَبَّح, Æth. ሰብሁ: id.), Ecc. 8:15; especially God, Ps. 63:4; 117:1; 147:12.

(3) *to pronounce happy*, Ecc. 4:2 (where שָׁבַח stands for שָׁבַח). Compare Chald.

HUPHIL, i. q. Piel No. 1, *to still* (waves), Ps. 65:8.

HITPAEL, followed by פָּ *to boast in anything*, Ps. 106:47; 1 Ch. 16:35.

שָׁבַח Chald. PAEL שָׁבַח *to praise*, Dan. 2:23; 4:31, 34.

שָׁבַט an unused root, which had, I suppose, the sense of *to prop, to support*, like the Gr. ἀκόντιον; whence—

שָׁבַט & שָׁבַט with suff. שָׁבַטִי, pl. שָׁבַטִים, constr. שָׁבַטִי m. (once f. Eze. 21:15), *a staff, stick, rod*, so called from supporting: (to this answer, ἀκόντιον, ἀκόντιον, ἀκόντιον, scipio, scapus, Germ. Stäbchen); specially—(1) *used for beating or striking*, Isa. 10:15; 14:5; and *chastening* (*virga*), Prov. 10:13; 13:24; 22:8; hence שָׁבַט אֱלֹהִים the rod with which God corrects (used of calamities sent by God), Job 9:34; 21:9; 37:13; Isa. 10:5.—Isa. 11:4, שָׁבַט פִּי “the rod of his mouth,” i. e. severe sentences. [But see 2 Thess. 2:8.]

(2) *a shepherd's rod, a crook*, Levit. 27:32; Psa. 23:4.

(3) *the sceptre of a king*, Gen. 49:10 [this belongs to No. 4], Num. 24:17; Ps. 45:7; Isa. 14:5; Am. 1:5, 8; and of a leader, Jud. 5:14; whence—

(4) *a tribe of the Israelites* (so called from the sceptre of the leader or prince of the tribe, see מִשְׁכָּה No. 3), Ex. 28:21; Jud. 20:2; sometimes also i. q. מִשְׁכָּה family, Num. 4:18; Jud. 20:12; 1 Sa. 9:21.

(5) *a measuring rod*, and meton. *a portion measured off*, Ps. 74:2; Jer. 10:16; 51:19.

(6) *a spear* (which consists of a staff or rod, with a spear-head put at the top), 2 Sa. 18:14. Compare מִשְׁכָּה No. 2.

שָׁבַט Chald. *a tribe*, Ezr. 6:17.

שָׁבַט [Shebat] the eleventh month of the Hebrew year, from the new moon of February to that of March, Zec. 1:7. Syr. مَحَن, Arab. سَبَّاط and شَبَّاط id.

שָׁבַי, in pause שָׁבַי, with suff. שָׁבַיִךְ, שָׁבַיִם (from

the root שָׁבַי m. *captivity*, Deu. 21:13; הָלַךְ בְּשָׁבִי to go, to be led into captivity, Jer. 22:22; 30:16; Lam. 1:5; used of beasts, Am. 4:10. Concr — (1) *captives*, שָׁבִי שָׁבַי to lead away captives, Num. 21:1; Ps. 68:19.

(2) sing. *a captive* (compare שָׁבִי Exod. 12:29. Fem. שָׁבִיָּה Isa. 52:2).

שָׁבִי (= שָׁבַי who leads away captive) [Shobai] pr. n. Ezr. 2:42; Neh. 7:45.

שָׁבִי (id.) [Shobi] pr. n. m. 2 Sam. 17:27.

שָׁבִיב m. *flame*, Job 18:5; from the root שָׁבַב No. 1.

שָׁבִיב Chald. id. Dan. 3:22; Pl. Dan. 7:9.

שָׁבִיָּה (from שָׁבַי) *captivity*, Neh. 3:36; meton. *captives*, Deu. 21:11; 32:42.

שָׁבִיל m. *a way*, Psalm 77:20; Jer. 18:15; but the כְּתִיב in each place has שָׁבִיל. Arabic سَبِيل way. Root שָׁבַל No. 1.

שָׁבִים m. *net works, reticula* (Varro, De Ling. Lat. iv. 19), used of the head ornament of Hebrew women, Isa. 3:18. LXX. τὰ ἐμπαλίκια. Root שָׁבַם which see. N. Guil. Schröder (De Vest. Mul. Hebr. cap. 2), compares the Arabic شَبِيسَة (diminut. from شمس sun, by interchange of the letters س and ب) and understands *little suns*, or studs resembling suns worn on the neck, and this would seem to be supported by there following immediately שָׁבִים little moons; but I prefer the former interpretation.

שָׁבִיעִי m. *f. adj. ordin.* (from שָׁבַע) *seventh*, Gen. 2:2; Ex. 21:2.

שָׁבִית f. i. q. שָׁבִית (which see) *captivity*.

שָׁבַךְ an unused root, Arab. سَبَكَ to pour, i. q. Hebr. שָׁפַךְ. Hence pr. n. שָׁבֹכֶךְ.

שָׁבַל Arab. سَبَلَ almost i. q. Hebr. יָבַל, a root not used as a verb.—(1) *to go up*, whence שָׁבִיל way.

(2) *to go up, to grow* (Arab. Conj. IV. and quadril. שָׁבַל to produce ears of corn). See שָׁבִיל, שָׁבִילָה No. 2.

(3) *to flow*, especially plentifully. Arabic Conj. IV. Hence שָׁבַל showers. Compare שָׁבַל, שָׁבַל. There is a similar connection of significations in the verbs יָרַד, הָלַךְ, עָלָה.

Derivatives, see No. 1, 2, 3.

שָׁבֵל *m. train of a robe*, Isa. 47:2 (Arabic سبلة id.). from the root שָׁבַל No. 3.

שָׁבֵל *a snail*, especially one without a shell, so called from its moisture and sliminess (like the Gr. λείμαλ from λείβω), from the conj. Shaph. of the verb שָׁבַל No. 1, Ps. 58:9, it is said of the wicked, "let them melt away... יִהְיֶה כְּשָׁבֵל תִּמְסָה יְהוָה" as a snail, which melts as it goes," i. e. which emits slime, moistening its way; so that the longer it goes the more is it dissolved, and at length wastes away and dies.

שָׁבֵל *f. a branch*, from the root No. 2 (comp. עֵלֶה a leaf, from the root עָלָה). Plur. constr., Zec. 4:12, שְׁנֵי שָׁבֵלִי הַיְּזִיתִים "two olive branches." Some write it שָׁבְלִי, but this contradicts the Masorah.

שָׁבֵל plur. שָׁבֵלִים *f. — (1) an ear of corn* (from the root שָׁבַל No. 2), Job 24:24; Gen. 41:5, seq.; Isa. 17:5. (Arab. سنبلة Dagesh resolved into Nun).

(2) *a stream* (see the root No. 3), Psa. 69:3, 16; Isa. 27:12.

שָׁבַן an unused root. Arab. شبن to be tender delicate (as a youth).

שְׁבֻנָּה & שְׁבֻנָּה ("tender youth" ["perhaps, youth"]), [Shebna], pr. n. of the prefect of the palace, Isa. 22:15, seq.; afterwards (this office being given to Eliakim), the royal secretary of Hezekiah, 36:3; 2 Ki. 18:18, 26, 37; 19:2.

שְׁבֻנָּה [יְהוָה and יְהוָה] ("whom Jehovah made tender?" ["whom Jehovah caused to grow up"]), [Shebaniah], pr. n. masc. — (1) 1 Ch. 15:24. — (2) Neh. 9:4, 5. — (3) 10:11, 13. — (4) Neh. 10:5; 12:14; for which there is 12:3, שְׁבֻנָּה; and 1 Chron. 24:11 שְׁבֻנָּה; who appears to be the same.

שָׁבַם an unused verb, i. q. שָׁבַם and שָׁבַם to mingle, to interweave. Hence שְׁבֻמִּים.

שָׁבַע *to swear* (denom. from שָׁבַע seven; inasmuch as the septenary number was sacred, and oaths were confirmed either by seven sacrifices, Gen. 21:28, seq.; or by seven witnesses and pledges. See Herodot., iii. 8; II. xix. 243. In the Ethiopic language, ስብስብ: are *enchanters*, Hen. MS., c. 8; as this number was also reckoned sacred in magical rites). In Kal only found in part. pass. Eze. 21:28, שְׁבַעִי שְׁבַעִי "those who have sworn oaths."

NIPHAL **שָׁבַע** *to swear*, constr. — (a) absol., Gen. 21:24; 1's. 24:4. — (b) followed by שָׁ of the person by whom one swears, Genesis 21:33; 22:16. To

swear, by God, by idols, is sometimes the same as to worship God, or idols, Deut. 6:13; 10:20; Isaiah 19:18; Am. 8:14; but he who swears by one in misfortune, says this, "May I bear the like if I break my faith." Ps. 102:9; compare Isa. 65:16. — (c) followed by שָׁ of person, *to swear to any one*, Gen. 24:7; 21:23; and also with an acc. of the thing, *to promise any thing by an oath to any one* (cinem etwas zuichwören), Gen. 50:24; Exodus 13:5; 33:1. הִשָּׁבַע לַיהוָה is, *to swear allegiance to God*, 2 Ch. 15:14; compare Isa. 19:18; Zeph. 1:5 (where once it is constr. followed by שָׁ).

HIPHAL — (1) *to cause to swear, to bind by an oath*, Nu. 5:19; Gen. 50:5.

(2) *to adjure, to charge solemnly*, Cant. 2:7; 3:5; 5:9; 1 Ki. 22:16.

Derivative, שְׁבֻעָה.

שָׁבַע *f. & שְׁבֻעָה* *m. constr. שְׁבַע* *f. שְׁבַע* *m. cardinal numeral, SEVEN*. (Syriac ܫܒܥ, Arabic, سبع, also, Sanscrit, sapta, Zend. hapta, Pers. هفت, Egypt. ⲥⲉⲡⲉⲗ, Gr., Lat., septem, in all of which, the letter *t* appears, which does not appear in this word in the Phœnicio-Shemitic languages, or in the Germanic; see the Gothic, sibum, Engl. seven, Germ. sieben). The absolute form commonly precedes a noun, as שְׁבַע שָׁנִים Genesis 5:7; 41:18; שְׁבַע שָׁנִים Num. 23:1, 29; more rarely it follows it, especially in the later Hebrew, שְׁבַע מֵעֻלּוֹת Eze. 40:22; 2 Ch. 13:9; 29:21. (Num. 29:32.) If a noun precedes in the construct state, it expresses the Ordinal, as שְׁנַת שְׁבַע seventh year, 2 Ki. 18:1. The construct form always precedes the noun, but it is only found in certain phrases, as יָמֵי שְׁבַע (in Tag siebend), Gen. 8:10, 12; 31:23, and very often; and שְׁבַע מֵאוֹת seven hundred, Gen. 5:26. שְׁבַע מֵאוֹת by sevens, 7:2. With suffix שְׁבַעֲמֵס those seven. 2 Sa. 21:9. Seventeen is שְׁבַעֲמֵסָה masc., and שְׁבַעֲמֵסָה f. Gen. 37:2; 1 Ch. 7:11. Farther, a septenary number was used amongst the Hebrews —

(1) as a smaller round number (as in modern languages *ten* [Eng. *a dozen*]), Gen. 29:18; 41:2, seqq., 1 Sam. 2:5; Isaiah 4:1; Ruth 4:15; Prov. 26:25; Job 1:2, 3; 2:13. [This appears, in most of these instances, to be the exact number.]

(2) as a holy number, as amongst the Egyptians, Arabians, Persians; see Gen. 21:28; Exod. 37:23; Lev. 4:6, 17, etc. Compare the observations on this subject by Fr. Gedicke, Verm. Schriften, p. 32—60; v. Hammer, Encyclopädische Uebersicht d. Wissensch. des Orients, p. 322.

The form שבע is also — (a) adv. *seven times*, Ps. 119:164; Prov. 24:16; Lev. 26:18, 21.

(b) pr. n. of a town of the Simeonites, Josh. 19:2.

(c) [*Sheba*] pr. n. masc. — (a) 2 Sam. 20:1. — (β) 1 Ch. 5:13. On the other hand שבעה [*Shebah*] is pr. n. of a well, Gen. 26:33.

Dual שבעים *seven-fold*, Gen. 4:15, 24; Psalm 12:7; 2 Sam. 21:9 כחב.

Plur שבעים *seventy* (commonly for a round number), Gen. 50:3; Isa. 23:15; Jer. 25:11; compare Kor. 9:81. שבעים ושבע *seventy and seven-fold*, Gen. 4:24.

Derivatives, שבע (שבעה), שבע, שביע, שביע; compare pr. n. אלשבע, אלשבע.

[שבעה Ch., *seven*, m., Dan. 4:13, 20, 22, 29; constr. שבעה Ezr. 7:14.]

שבעה m. i. q. שבעה *seven*; απ. λεγόμεν. Job 42:13. As to the termination נה see Lehrg. p. 612.

שבי not used in Kal; Syr. TO MINGLE, TO INTERWEAVE; Arab. شمس Conj. V., to be intertwined (as a tree). Cogn. to שבש, שבש.

PIEL, to weave together, Ex. 28:39; specially to make chequer-work, net-work; see as to this texture, Braun, De Vest. Sacerd., p. 294 (and Maiorides there cited); Salmas. ad Scriptt. Hist. Aug., p. 507, 513.

PUAL, to be inclosed, set (as if inwoven), as a gem in gold, Ex. 28:20.

Derivatives, משבש, משבש.

שביע m., once found, 2 Sam. 1:9 (with the art.); vertigo, giddiness; der Schwindel (prop. confusion of the senses).

שבך Chald., to LEAVE, Daniel 4:12, 20, 23. (Syr. id.)

ITHPEAL, to be left, Dan. 2:44.

Hence pr. n. Hebr. שבך, שבך.

שבר fut. ישב. — (1) TO BREAK, TO BREAK TO PIECES (Aram. and Arab. شبر id.; comp. פיר), Gen. 19:9; Jer. 2:20; 19:10; Isa. 42:3; Am. 1:5; used of ships broken by the wind, Eze. 27:26. Part. שבור broken, i. e. having a member broken, Levit. 22:22. See several phrases under the words שבור, שבור, שבור. Pregn., Hos. 2:20, ויחבר וימלחמה אשבר, ויחבר ויחבר, "and the bow, and sword, and weapons of war I will break (and cast) out of the land." Metaph. — (a) to break (quench) thirst, Ps. 104:11. — (b) to break any one's mind, i. e. to affect with sadness, Pa. 60:21; 147:3.

(2) to tear any one, as a wild beast, 1 Ki. 13:26, 28.

(3) to break down, to destroy, Dan. 11:26; Eze. 30:21; See Niphal No. 3, and שבר.

(4) to measure off, to define (from the idea of cutting; compare שבר). Job 38:10, ויאשר עליו חצי, "when I set a boundary to it" (the sea).

(5) denom. from שבר No. 5. — (a) to buy corn, with the addition of שבר Gen. 47:14; שבר Gen. 42:3; and absol. Gen. 42:5; Isaiah 55:1 (where it is also applied to wine and milk). — (b) to sell corn, Gen. 41:56; compare Hiphil No. 2.

NIPHAL, pass. — (1) to be broken, Isa. 14:29; used of ships which are wrecked, Eze. 27:34; Jon. 1:4; also to break one's limbs, Isa. 8:15; 28:13. Metaph. of a mind broken, i. e. afflicted, sad, Ps. 34:19; Isa. 61:1; contrite with penitence, Ps. 51:19. It once appears to be put transitively for Kal, to break any one's mind, or heart, Eze. 6:9.

(2) to be torn to pieces, Psalm 124:7. Used of cattle hurt or wounded, Ex. 22:9, 13; Eze. 34:4, 16; Zech. 11:16, הושברו "wounded cattle."

(3) to be broken down (as an army), Dan. 11:22; 2 Ch. 14:12; to be destroyed, to perish (as a kingdom, a city, a people), Isa. 8:15; 24:10; 28:13; Jer. 48:4; Dan. 8:25; 11:4; Eze. 30:8.

PIEL שבר i. q. Kal, but stronger, to break altogether, thoroughly, to break in pieces, as any one's teeth, Ps. 3:8; statues, altars, 2 Ki. 18:4; 23:14; ships, Ps. 48:8.

HIPHAL — (1) to cause to break through (the womb), i. e. that the child shall appear, Isa. 66:9, הלא אשבר ולא אוכיר "shall I cause to break open (the womb), and not cause to bring forth?" Compare Hos. 13:13; Isa. 37:3; and n. משבר.

(2) denom. from שבר to sell corn, Gen. 42:6; Am. 8:5, 6.

HOPHAL, to be broken (of the mind), Jer. 8:21.

Derivatives, שבר, שבר, שבר, שבר.

שבר more often שבר with suff. שברי m. — (1) a breaking, breach, fracture, of a wall, Isa. 30:13, 14; of a member, Lev. 21:19; 24:20; metaph. used of the breaches and wounds of a state, Ps. 60:4; of the mind (i. e. of sorrow), Isa. 65:14.

(2) the breaking, i. e. the solution interpretation, of a dream, Jud. 7:15.

(3) destruction, as of a kingdom, Lam. 2:11; 3:47; of individual men, Prov. 16:18; Isa. 1:28 ויחברו even to destruction, Josh. 7:5.

(4) terror (from the mind being broken, see חמת, pl. שברי terrors, Job 41:17.

(5) corn, grain (which is broken in a mill)

Gen. 42:1, seq.; Am. 8:5. Hence denom. שָׁבַר No. 5, and Hiphil, No. 2. [pr. n. m. 1 Ch. 2:48.]

שָׁבַר m.—(1) *a breaking*, Eze. 21:11, שָׁבַר "broken loins," used of the bitterest sorrow, compare Isa. 21:3; Nah 2:11.

(2) *destruction*, Jer. 17:18.

[שָׁבַר pr. n. Josh. 7:5, *Shebarim*.]

שָׁבַח Chald. verb, not used in Kal, cognate to שָׁבַח, שָׁבַח.

PAEL, TO PERPLEX, TO DISTURB.

ITHPAEL, pass. Dan. 5:9.

שָׁבַת fut. יִשְׁבֹּת and יִשְׁבֹּת. Lev. 26:34.—(1) TO REST, TO KEEP AS A DAY OF REST. (Arab. سَبَّ IV. to take rest. The primary idea appears to be that of *to sit down*, *to sit still*; cognate on the one hand to יָשַׁב, inf. שָׁבַת, on the other to שָׁוַת and שָׁפַת.) It is used of men (opp. to labour), Ex. 23:12; 34:21; of land which is not tilled, Lev. 26:34, 35, compare 25:2. Followed by מִן to rest from labour, Gen. 2:2, 3; Ex. 31:17.—Isa. 33:8, שָׁבַת עֲבָר, "the traveller rests," abstains from journeying; Isa. 14:4; Lam. 5:14, "the elders rest from the gate," i. e. do not go to the forum.

(2) *to cease*, *to desist*, *leave off*, followed by מִן with an inf. (prop. to desist from doing any thing), Job 32:1; Jer. 31:36; Hos. 7:4; absol. *to cease to be*, *to have an end*, Gen. 8:22; Isa. 24:8; Lam. 5:15.

(3) *to celebrate the sabbath*, followed by שָׁבַת Lev. 23:32.

NIPHAL, i. q. Kal No. 2, prop. pass. of Hiphil, *to have an end*, Isa. 17:3; Eze. 6:6; 30:18; 33:28.

HIPHIL—(1) *to cause to rest*, followed by מִן from work, Ex. 5:5, or *to cause a work to cease*, i. e. *to interrupt*, 2 Ch. 16:5; to make an enemy to rest, i. e. *to restrain*, to still, Ps. 8:3.

(2) *to cause to cease*—(a) any person, followed by מִן before an inf. Eze. 34:10; followed by לְבָלִית Josh. 22:25.—(b) any thing, i. e. *to put an end to*, e. g. war, Ps. 46:10; contention, Prov. 18:18; exultation, Isa. 16:10. Followed by לְ Jer. 48:35; Am. 8:4; Ruth 4:14, "who hath not left thee without a redeemer," Lev. 2:13.

(3) *to remove*, *to take away*, followed by מִן from any person or thing, i. q. הָסִיר, Exod. 12:15; Levit. 26:6; Eze. 34:25; 23:27, 48; 30:13; Isa. 30:11; Jer. 7:34; Ps. 119:119.

Derivatives, שָׁבַת No. I, שָׁבַת, שָׁבַת, שָׁבַת, שָׁבַת.

I. שָׁבַת with suff. שָׁבַתִּי (from the root שָׁבַת) *cessation*, *a ceasing*, Prov. 20:3 (compare 18:18-22:10); hence *idleness*, *inactivity*, Isa. 30:7.

(2) *interruption of work*, time lost, Ex. 21:19.

II. שָׁבַת f. inf. from the root שָׁבַת, to dwell, which see. ["Used as a subst. *sitting*, *seat*, 1 Ki. 10:19; Am. 6:3; also *place*, 2 Sa. 23:7."]]

שָׁבַת const. state שָׁבַת, with suff. שָׁבַתוֹ, pl. שָׁבַתוֹת, const. state שָׁבַתוֹת, common (Exod. 31:14, compared with Lev. 25:4)—(1) *sabbath*, the seventh day of the week, Exod. 16:25, שָׁבַת הַיּוֹם לַיהוָה "to-day is the sabbath of Jehovah." שָׁבַת שָׁבַת every sabbath, 1 Ch. 9:32. שָׁבַת שָׁנִים the sabbatical year, every seventh year, in which the land was not tilled, Lev. 25:4, seqq.

(2) perhaps *a week*, like the Syr. and Gr. (Mat. 28:1) Lev. 23:15; compare Deu. 16:9.

שָׁבַת m. id. but intensively, *a great sabbath*, *a solemn sabbath*, Ex. 16:23; Levit. 23:24; especially in this connexion, שָׁבַת שָׁבַת Exod. 31:15; 35:2; Lev. 16:31.

שָׁבַתִּי ("born on the sabbath," comp. Paschalis, i. e. *paschate natus*, Numenius), [Shabbethai], pr. n. m. Ezr. 10:15; Neh. 8:7; 11:16.

שָׁנָה i. q. שָׁנָה, whence שָׁנִיָּה, and—

שָׁנָה ("wandering"), [Shege], pr. n. m. 1 Chr. 11:34

שָׁנָה i. q. שָׁנָה and שָׁנָה—(1) TO WANDER, TO GO ASTRAY, hence—

(2) *to err*, by error and imprudence, [to be ignorant,] *to commit a fault*, Ps. 119:67; Nu. 15:28. שָׁנָה Lev. 5:18. Here also belongs Gen. 6:3, שָׁנָה "because of their erring," where שָׁנָה is an inf. of the form שָׁנָה Jer. 5:26. — שָׁנָה וּשְׁנָה Job 12:16, "erring (led astray) and leading astray," a proverbial phrase, denoting men of every kind; compare similar phrases, Mal. 2:13; Deu. 32:36. Hence—

שָׁנָה f. *error*, *fault*, committed through inadvertence, Ecc. 5:5. הָטָא בְּשָׁנָה Lev. 4:2, 27; Nu. 15:27.

I. שָׁנָה (compare שָׁנָה)—(1) TO WANDER, TO GO ASTRAY, Eze. 34:6. (Syr. ساء id.) Followed by מִן to wander from a way, and metaph. from the divine commands, Prov. 19:27; Ps. 119:21, 118.

(2) *to reel* through wine (compare שָׁנָה, Isaiah 28:7; Prov. 20:1; used of a man intoxicated with

love, Prov. 5:22, "why dost thou reel, my son, with a strange woman," i. e. intoxicated with her love; Prov. 5:19.

(3) *to err, to transgress*, through inadvertence, 1 Sa. 26:21.

HIPHIL, *to cause to wander* (the blind in their way), Deu. 27:18. Metaph. *to cause to go astray* (from the divine commands), followed by מן Psalm 119:10; *to lead astray*, Job 12:16.

Derivatives, מְשַׁנֵּה, מְשַׁנֵּה, compare also מְשַׁנֵּה, מְשַׁנֵּה.

II. שָׁנָה perhaps i. q. שָׁנָה, שָׁנָה *to be great*, the letters ש and ש being interchanged; compare שָׁנָה and שָׁנָה. Hence—

PIEL (unused), *to magnify, to extol with praises*, i. q. Syr. ܫܢܐ to celebrate, to praise, ܫܢܐ a hymn, and the noun of Piel, שְׁנִיִּן a hymn, which see.

שָׁנָה not used in Kal, *TO SEE, TO LOOK AT*, i. q. שָׁנָה, שָׁנָה; as to the kindredship of the verbs לָּה (which see), and לָּה see under קָלָה p. DCCXXXII, B.

HIPHIL, *to behold, to look at*, followed by מן, any thing, Isaiah 14:16; followed by מן from any place, Ps. 33:14; but Cant. 2:9, מִן הַחַלּוֹנוֹת is, (he is) looking in at the windows. (Chald. metaph. to provide, הַשְׁקָחָה providence.)

שָׁנָה f. a sin committed through inadvertence and error, Ps. 19:13; from the root שָׁנָה i. q. שָׁנָה.

שָׁנָה m. Psalm 7:1; and pl. שְׁנִיּוֹת Hab. 3:1, a hymn, i. q. שָׁנָה. As to the etymology, see שָׁנָה No. II.

שָׁנָה *TO LIE with a woman*, followed by an acc. Deu. 28:30. (Arab. سَجَلَ pr. is to pour out water, to draw water with buckets, quod ad rem veneream translatum est, v. Diss. Lugdd. p. 168.)

NIPHAL, *to be lain with, ravished* (of a woman), Isa. 13:16; Zec. 14:2.

PUAL, id. Jer. 3:2. The Masorites have in every instance substituted for this verb, which they regarded as obscene, the קָרַי. Hence—

שָׁנָה f. king's wife, queen, Ps. 45:10; Neh. 2:6.

שָׁנָה Ch. f. id. plur. used of the king's wives, Dan. 5:2, 3, 23; distinguished from whom are לְחָנִין concubines.

שָׁנָה not used in Kal; Arab. شَجَّع to be brave

vigorous; شَجَّع vigorous, brave; also, fierce (used of camels), Kam. The primary idea appears to be that of any impetuous excitement.

PUAL, part. מְשַׁנֵּעַ—(1) *one wrought on by a divine fury* (Begeisteter); in a bad sense, a fanatic (Schwärmer), used of false prophets, Jer. 29:25; Hos. 9:7; also, in contempt used of true prophets, 2 Ki. 9:11.

(2) a madman, 1 Sa. 21:16; Deu. 28:34.

HITHPAEL, *to be mad*, 1 Sa. 21:15, 16. Hence—

שָׁנָה m. madness, Deu. 28:28; 2 Ki. 9:20.

שָׁנָה an unused root. Chald. PAEL, *to eject, to cast forth*. Hence—

שָׁנָה m. Ex. 13:12, const. שָׁנָה Deut. 7:13; 28:4, fetus, which comes forth at birth, (as it were is cast forth, see נָסַל No. 1, a).

שָׁנָה Lam. 4:3, dual שְׁנֵי, const. שְׁנֵי m. (Hosea 9:14; Cant. 4:5), breast, teat, both of human beings, Cant. 4:5; 8:1; and of beasts, Gen. 49:25. Comp.

שָׁנָה. (Aram. ܫܢܐ, ܫܢܐ, Arab. نَدَى, Gr. τῆθος, τῆθος, id. perhaps from the root שָׁנָה.)

שָׁנָה only in plur. שְׁנֵי idols, pr. lords (compare שָׁנָה), Deu. 32:17; Ps. 106:37; from the root שָׁנָה to rule; whence سَيِّد, سَيِّد lord, master; Syriac ܫܝܕ demon. LXX., Vulg., δαιμόνια, daemonia; since the Jews [rightly] regarded idols to be demons, who allowed themselves to be worshipped by men.

I. שָׁנָה i. q. שָׁנָה m. breast, teat, Job 24:9; Isa. 60:16; perhaps from the root שָׁנָה which see.

II. שָׁנָה, once fully שָׁנָה Job 5:21 (from the root שָׁנָה)—(1) *violence, oppression* of the weak, act., Pro. 21:7; 24:2; pass., Psa. 12:6, שָׁנָה "the oppression of the poor." Meton. *wealth obtained by violence*, Am. 3:10.

(2) *desolation, destruction*, Job 5:22; Isaiah 51:19; 59:7; Jer. 48:3; Hab. 2:17, שָׁנָה "the devastation of wild beasts." Specially, a *devastating tempest*. Isa. 13:6, כִּשְׁרֵי יְבוּא "like a tempest shall it (suddenly) come from the Almighty." Used in an imprecation. Hos. 7:13, שָׁנָה "destruction (light) on them!"

שָׁנָה (cognate to שָׁנָה)—(1) *TO BE STRONG, POWERFUL*, gewaltig fern (Arab شديد strong, vehement, hard), whence Hebr. שָׁנָה, שָׁנָה; but used as a verb only in a bad sense.

(2) to act violently (*gewaltthätig seyn, andeln*) with any one, to oppress, to destroy him, Psalm 17:9; Pro. 11:3; Isa. 33:1; e.g. a people, Jer. 5:6; 47:4; 48:18; 49:28; especially by hostile invasion, Isa. 15:1; 33:1. Part. *שָׂרֵי לַיְלָה* thieves by night, Obad. 5. Part. pass. *שָׂרֵי* destroyed, slain, Jud.

5:27. (Arab. *شد* to bind fast, to make firm, to strengthen, also to rush on an enemy. V. to be strengthened, to be strong).

(3) to lay waste, as a country, cities, Ps. 137:8; Jer. 25:36; 48:8, 18; 51:55, 56.

It is sometimes inflected with the forms uncontracted, sometimes contractedly, as pret. *שָׂרֵי*, with suff. *שָׂרֵי*, fut. *יִשְׂרֵם*, Jer. 5:6; and *יִשְׂרֵם*, Pro. 11:3.

NIPHAL, to be laid waste, Mic. 2:4.

PIEL, i. q. Kal No. 2. Pro. 19:26; 24:15.

PUAL, *שָׂרֵי* and *שָׂרֵי* (Nah. 3:7), to be laid waste, Isa. 15:1; 23:1; Jer. 4:13.

POEL, i. q. Piel, Hos. 10:2.

HOPHAL, *הִשְׂרֵה* pass. of Kal No. 2. Isa. 33:1; Hos. 10:14.

Derivatives, *שָׂר* No. 2, *שָׂרָה*, *שָׂרִי*, and pr. n. *אֲשֶׁרֹדֹר*.

שָׂרָה an unused root. Chald. *שָׂרָא* to cast forth, to shoot, to pour out, Arab. *شدا* and *شدا* to irrigate, whence some derive *שָׂר* and *שָׂר* No. 1, *teat*. Also *שָׂרִיאָר*.

שָׂרָה f. pr. *mistress, lady*, hence wife, fem. of the noun *שָׂר* lord, master, but inflected in the manner of verbs *על*, since there is in the verb *שָׂרָר* the notion of strength and rule. See that verb No. 1, and subst.

שָׂרִי. To this answers the Arab. *سيدة* lady, mistress,

compare the root *سأ* Conj. V. to marry. No attention need be paid to those who have thought the appellation of lady to be unsuitable to the marriage

of Orientals, for the Arabs also call a wife *سيدة* i. e. lady, mistress. It occurs once in Ecc. 2:8; "I procured for myself...the delights (*תַּעֲנוּנוֹת*) of men, *שָׂרָה* a wife and wives." The singular here refers to the queen, the plural to the other wives and the concubines of the king. In the Talmud *שָׂרָה*, *שָׂרָה* denotes a woman's seat (placed on a camel), *pilentum*, as on the contrary, in German *Frauenzimmer* (pr. *gynæceum*) is used of a woman, and with the Arabian poets *pilenta* are women (Hamâsa ed. Schultens. p. 332). Other conjectures and fancies of interpreters (LXX. Syr. *pocillatores et pocillatrices*. Targ. *thermæ et bilnea*. Vulg. *scyphi et urce*) have no ground either

in the etymology or in the context. The opinion of Aben Ezra is preferable to that of others, who suppose *woman* to be so called from *teat* (*שָׂר*); compare *רחם*.

שָׂרִי m., most powerful, Almighty, an epith. of Jehovah; sometimes with *שָׂר* prefixed, Gen. 17:1; 28:3; Ex. 6:3; sometimes simply, Job 5:17; 6:4; 8:3; 13:3; and often in that book; Genesis 49:25; Ruth 1:20, 21, etc. It is the plur. excellentiæ, from the sing. *שָׂר* powerful (compare Arab. *شديد* powerful,

strong; root *שָׂר* No. 1); with the plur. termination (Lehrg. p. 523). This has indeed been called in question by Verbrugg. (de Nominum Hebræorum, pl. Numero, ed. 2, Erlang. 1752) and Ewald (Hebr. Gram., p. 298, 423); but without good grounds. LXX. often *παντοκράτωρ*. Vulg. in Pentat. *Omnipotens*.

שָׂרִיאָר ("casting forth of fire"), [*Shedeur*], pr. n. m., Num. 1:5; 2:10.

שָׂרִין Job 19:29, is not to be taken as a simple word; but for a comp. from *שָׂר* prefix and *רִין*, that (there is) a judgment. *שָׂרִין קרי* id.

שָׂרָם an unused root of doubtful signification; whence—

שָׂרָה f.—(I) Isa. 37:27, i. q. *שָׂרָה* 2 Ki. 19:26; the letters *מ* and *ב* being interchanged; see under the letter *ב*.

(II) pl. *שָׂרָמוֹת* constr. *שָׂרָמוֹת* fields, Jer. 31:40; 2 Ki. 23:4, either planted with corn, Hab. 3:17, or with vines, vineyards, Deut. 32:32. Twice, Isaiah 16:8; Hab. 3:17, joined with a sing. verb. This signification, although there is no trace of it in the cognate languages, is sufficiently confirmed both by the context of the passages and the authority of the ancient versions. Some have sometimes unsuitably rendered it *vines*.

שָׂרָה TO BLAST, TO SCORCH (as the east wind grain), Gen. 41:23, 27 (Chald. *שָׂרָה* to burn.) Arab.

أسد black; *سدى* Conj. IV. to darken. Hence—

שָׂרָה f., 2 Ki. 19:26; and—

שָׂרָפֹן m. *blasting* of grain, as done by the east wind (Gen. 41:6, seq.), 1 Ki. 8:37; Am. 4:9; Deut. 28:22.

שָׂרָר Ch. ITHPAEL, TO ENDEAVOUR, TO SEEK to do something, followed by *ל* Dan. 5:15. Ir (the

places, in Ch. and Rabbin., it is written שָׁרַל (the letter *r* being softened).

שָׁדְרַךְ [Shadrach], pr. n. Ch. given to Hana-niah, a companion of Daniel, in the court of Babylon (according to Lersbach שֶׁדְרַךְ little friend of the king; according to Bohlen שֶׁדְרַךְ rejoicing in the way: and this latter explanation is the better), Dan. 1:7; 2:49; 3:12.

שָׁהָם an unused root, Arab. سَهَم to be pale, arrow.

שָׁהָם m.—(1) a species of gem; according to many *sardonyx* or *onyx*, so called from its resemblance to a human nail, Gen. 2:12; Ex. 28:9, 20; 35:9, 27; Job 28:16; Ezek. 28:13. See Braun, De Vestitu Sacerd. Hebr. ii. 18. J. D. Michaëlis (Supplem. p. 2289) supposes it to be the onyx with whitish lines, comparing the Arab. مَسْمُوم a striped garment.

(2) [Shoham], pr. n. m. 1 Ch. 24:27.

שָׁוָה Job 15:31; כְּחִיב i. q. שָׁוָה.

שָׁוָה —(1) i. q. שָׁוָה TO MAKE A NOISE, TO CRASH; also to be laid waste, destroyed; whence מְשָׁוָה, מְשָׁוָה, מְשָׁוָה.

(2) i. q. Arab. ساء Med. Waw, to be evil. (Both these significations are also found joined in the verbs רָעַע, רָעַע, which see.) Hence שָׁוָה.

שָׁוָה m. pl. [with suff. שָׁוָה], destruction, ruin, Ps. 35:17. Root שָׁוָה No. 1. See f. שָׁוָה.

שָׁוָה m. (shav', subst. of a form prop. segolate; but with the furtive Segol neglected, as in קָשָׁה, from the root שָׁוָה No. 2, Arab. سَوَّى, سَوَّى)—(1) evil—(a) which is committed, wickedness, iniquity. שָׁוָה wicked men, Job 11:11; Isa. 5:18, קָשָׁה "cords of wickedness."—(b) which any one suffers, calamity, destruction, Job 7:3; Isa. 30:28, קָשָׁה "fan of destruction." Both significations (a, b) are found in the following example, Job 15:31, "let him not trust in evil (wickedness): he is deceived, for evil (calamity) will be his reward."

(2) spec. falsehood, a lie (as on the other hand אֱשֶׁר also denotes what is true) Ps. 12:3; 41:7; Job 31:5; שָׁוָה a false report, Ex. 23:1; שָׁוָה false witness, Deu. 5:17; Ex. 20:7; שָׁוָה אֶת־שֵׁם "utter not the name of Jehovah upon a

falsehood," do not swear falsely, compare Psalm 24:4; Isa. 1:13; מִנְחַח שָׁוָה "a lying sacrifice," i. e. offered by a hypocrite without pious feeling. Hence—

(3) emptiness, vanity, nothingness, (used of any thing which disappoints the hope reposed upon it) Job 15:31; שָׁוָה vain idols, Ps. 31:7; Mal. 3:14; שָׁוָה עֲבַד אֱלֹהִים "it is a vain (or useless) thing to serve God." Hence שָׁוָה in vain, Jer. 2:30; 4:30; 6:29.

שָׁוָה [Sheva] pr. n. see שָׁוָה.

שָׁוָה f. (from the root שָׁוָה No. 1)—(1) a storm, tempest, so called from noise and crashing, Pro. 1:27 (שָׁוָה כְּחִיב); Eze. 38:9.

(2) desolation, often coupled by paronom. with the syn. מְשָׁוָה Zeph. 1:15. Hence desolate regions, ruins, Job 30:3, 14; 38:27.

(3) destruction, especially sudden, ruin, Psalm 63:10; שָׁוָה יִכְשְׁוּ וּפְשִׁי "they lay wait for my life that they may destroy it," Isa. 10:3; 47:11; Ps. 35:8.

שָׁוָה inf. absol. שָׁוָה fut. שָׁוָה, apoc. and convers. שָׁוָה.

(1) to turn about, to return (Syr. and Chald.

سَوَّى id. Arab. تَاب; metaph. to be converted, as a sinner.) Constr. absol. Jud. 14:8; 19:7; 2 Sa. 6:20; followed by מִן out of (or from) any place, Ruth 1:22; followed by מֵאִתּוֹ from a person (whom one has followed or pursued, Ruth 1:15; 2 Sa. 2:26, 30); followed by אֶל to any one, Gen. 8:12; 22:19; 37:30; or to a place, Gen. 37:29; although שָׁוָה is more frequently used of place, Gen. 18:33; 32:1; 33:16; Num. 24:25; also followed by an acc. of place, either with מִן Gen. 50:14; Ex. 4:20; or simply, Isa. 52:8; וְיָשֻׁב יְיָ צִיּוֹן "when Jehovah shall return to Zion" (others take it "when Jehovah brings back Zion"), שָׁוָה עָבַר passing on and returning, i. e. passing hither and thither, Eze. 35:7; Zec. 7:14; 9:8.

Followed by another verb, to return and do, or to return to do (any thing) is the same as to do again. The latter verb is then put—(a) in a finite tense with ו prefixed, 2 Ki. 1:11, 13; וְיָשֻׁב יְיָ צִיּוֹן "and he sent again," 2 Ki. 20:5; Gen. 26:18. Different from this is the usage in Hos. 2:11; אֲשֻׁב וְלָקַחְתִּי "I will return and take away," (I will take away again what I had given).—(b) without the copula, Gen. 30:31; אֲשֻׁבָה אֲרָעָה "I will feed again."—(c) followed by a gerund, Job 7:7.

Figuratively used—(a) to turn oneself to any person or thing, e. g. to Jehovah, followed by אֶל and

1 Ki. 8:33; Ps. 22:28; followed by על 2 Chr. 30:9; על Isa. 19:22; Joel 2:12; Amos 4:6; followed by פ Hos. 12:7; Absol. *to turn oneself*, Jer. 3:12, 14, 22; 2 Chr. 6:24; Isa. 1:27; שָׁבָה "her (Zion's) returned citizens," שָׁבָה אֶת־הַנִּשְׁאָר a remnant shall return, Isa. 10:21.—(b) followed by מִן *to cease from*, *to leave off* any thing, as *to turn from* an evil way, 1 Ki. 13:33; Zec. 1:4; from sin, evil, Eze. 3:19; 14:6; 33:14; Job 36:10; from anger, Ex. 3:12; from justice, Eze. 18:24.—(c) followed by מִן and מִן־הָאֶרֶץ *to turn oneself away* from any one, especially from Jehovah, Jos. 22:16, 23, 29; 1 Sam. 15:11 (simply Jos. 23:12); מִן־הַמַּעַל from the worship of idols, Eze. 14:6.—(d) *to return* into the possession of any thing, i. e. *to recover* it, followed by אֶל Eze. 7:13; Lev. 25:10; ? Isa. 23:17.—(e) generally *to turn oneself* any where, where one was not before, Ps. 73:10.

(2) It is often applied to inanimate things, and would be rendered in Latin—(a) *reddi* [*to return*, *be restored*] (to a former owner); followed by ? Lev. 27:24; Deu. 28:31; 1 Sa. 7:14; 1 Ki. 12:26.—(b) *restitui, instaurari* [*to be restored, renewed*], Hos. 14:8; of cities, Eze. 35:9 קרי; 1 Sa. 7:14; compare Eze. 16:55; of an ailing limb, 1 Ki. 13:6; 2 Ki. 5:10, 14; Ex. 4:7, and—(c) in a bad sense. שָׁבָה אֶל עֵפֶר *to be again turned* into earth, Gen. 3:19; Ecc. 3:20, compare Isa. 29:17.—(d) *irritum fieri* [*to become void*], (used of a command, a prophecy, opp. *to* בֹּאֵה). Isa. 45:23; 55:11; Eze. 7:13.—(e) *Anger* is said *to return* when it is appeased, Gen. 27:44; Isa. 5:25; followed by מִן when it is turned away from any one, Gen. 27:45; 2 Ch. 12:12.

(3) causat. i. q. Hiphil—(a) *to bring back, to restore*, Num. 10:36; Psa. 85:5; especially in the phrase, שָׁבָה לְבָבָה *to bring back* captives, see שָׁבָה.—(b) *to restore, renew*, Nah. 2:3. Sometimes in שָׁבָה is taken causatively, where the Masorites have needlessly substituted Hiphil, Job 39:12; Psa. 54:7; Pro. 12:14; Jer. 33:26; 49:39; Joel 4:1.

PILEL שָׁבָה causat. of Kal, in various senses.—(1) *to bring back*, Jer. 50:19; metaph. *to convert* to God, Isa. 49:5. See Kal No. 1, a.

(2) *to restore*, Isa. 58:12; followed by ? Psalm 60:3; with נָפֵשׁ *to refresh*, Ps. 23:3; comp. הִשְׁבִּיחַ.

(3) *to turn away*, Micah 2:4; metaph. any one (from Jehovah), Isa. 47:10.

PULAL שָׁבָה, part. מִשְׁבָּרָה *brought back*, i. e. rescued, delivered (from the power of enemies), Eze. 9:8.

HIPHIL הִשְׁבִּיחַ, fut. הִשְׁבִּיחַ, apoc. הִשְׁבִּיחַ, convers. הִשְׁבִּיחַ—(1) *to cause to return*; hence *to bring back*, as

captives, Jer. 44:33; 33:11; 49:6, 39; *to withdraw* (the hand), Ps. 74:11; Lam. 2:3; also, *to repulse* Isa. 28:6; מִשְׁבִּי מִלְחָמָה "who repel the wars," i. e. enemies. Isaiah 36:9; 14:27. מִי יִשְׁבֶּנּוּ "who shall repulse (i. e. hinder) him?" Job 9:12; 11:10; 23:13; Isa. 43:13. Specially—(a) הִשְׁבִּיחַ פָּנָיו *to repulse the face* of any one, i. e. *to deny* him access, *to refuse* his petition (opp. *to* נָשָׂא פָנָיו), 1 Ki. 2:16, 17, 20; 2 Chr. 6:42.—(b) הִשְׁבִּיחַ נֶפֶשׁ *to bring back* any one's life, i. e. *to refresh* him, Ruth 4:15; Lam. 1:11, 16, 19; since the life of a wearied person has as it were vanished, while that of a person refreshed is restored, 1 Sam. 30:12 [Kal]; Jud. 15:19 [Kal]. Trop. Ps. 19:8. הִשְׁבִּיחַ רִחוּוֹ is *to draw* the breath, Job 9:18.—(c) הִשְׁבִּיחַ חֲמָה *to bring back*, i. e. *to appease* anger, Job 9:13; Psa. 78:38; 106:23 (followed by מִן from any one, Pro. 24:18). הִשְׁבִּיחַ חֲמָה *to repel* the anger of Jehovah, i. e. *to turn* it away from any one, Nu. 25:11; Ezra 10:14. But Isa. 66:15, is used of anger which is appeased because it is altogether poured out.

(2) *to restore* anything to any one (see Kal No. 2, a); followed by an acc. of anything, and dat. of pers. Ex. 22:25; Deu. 22:2; as anything purloined, Lev. 5:23; Num. 5:7. Hence—(a) *to reward, to recompense*, Prov. 17:13; followed by a dat. of pers. Ps. 18:21; 116:12; על of pers. Ps. 94:23; followed by an acc. of thing and dat. of pers. Gen. 50:15.—(b) הִשְׁבִּיחַ דְּבַר *to return* word, *to answer*; followed by an accus. of person (like עָנָה), 1 Ki. 12:6, 9, 16; also, *to bring back word*, as a messenger (Antwortbringer), Num. 22:8; 13:26; 2 Sa. 24:13. In the sense of answering there is also said, הִשְׁבִּיחַ דְּבַר אֲמָרִים, Pro. 22:21; מִלִּין Job 35:4; simply הִשְׁבִּיחַ Job 33:5; 20:2; שְׁעָפִי יִשְׁבֹּנִי "my thoughts answer me," i. e. they suggest what I shall answer.

(3) *to restore, to renew*, Ps. 80:4, 8, 20; Isaiah 1:26; Dan. 9:25. Compare Kal No. 2, b.

(4) *to revoke, to make void*, as an edict, Esther 8:5, 8; a decree, Amos 1:3; "because of the many transgressions of Damascus לֹא אֲשָׁבֶנּוּ I will not revoke the things (which I have decreed)" (compare verse 4, 5, and Nu. 23:20); a blessing, Nu. 23:20.

(5) *to return* is sometimes used in the same sense as, *to bring again and again, to render*, as tribute, 2 Ki. 3:4; 17:3; 2 Ch. 27:5; Ps. 72:10; a sacrifice, Nu. 18:9. So in Lat. *sacra referre*, Virg. Georg. i. 339; Æn. v. 598, 603.

(6) followed by מִן and מִן־הָאֶרֶץ *to cause to return* i. q. *to avert, to turn away* from any thing, e. g. הִשְׁבִּיחַ מִן־הַמַּעַל *to turn* his face from idols, Eze. 14:6; and without פָּנָיו *ibid.*, and Eze. 18:30, 32.

שוח קיריאתים [Shaveh Kiriathaim], Gen. 14:5, is the plain near the city of Kiriathaim (in the tribe of Reuben), see קיריאת letter g.

שוח — (1) TO SINK DOWN, TO SUBSIDE (Arab. ساه Med. Waw, to be sunk into mire, compare שחך, שחך). Prov. 2:18, שחך אל־מִן בֵּיתָה "her house [i.e. that of the strange woman] sinks down into Hades." So the Vulg. But as בֵּיתָה is constantly elsewhere masc., Aben Ezra applies שחך to the woman herself, "she sinks down to death (i.e. to Hades, which is to be) her house."

(2) Metaph. to be bowed down, of the soul. Ps. 44:26, שחך לְעָפָר נַפְשֵׁנוּ "our soul is bowed down to the dust." Lam. 3:20, קרי.

HIPHIL, i. q. Kal No. 2. Lam. 3:20, כחיב.

Derivatives, שוחה, שוחה No. II.; and pr. n. שוחה, שוחה, שוחה.

שוח ("pit"), [Shuah], pr. n. of a son of Abraham and Keturah, and of an Arabian tribe sprung from him, Genesis 25:2; whence patron. and gent. שוחי Shuhite, Job 2:11; 8:1; 25:1. The province of the Shuhites I suppose to be the same as *Sakkala* of Ptolemy, v. 15, to the east of Batanæa.

שוחה f. — (1) *pit*, Jer. 2:6; 18:20; Pro. 22:14.

(2) [Shuah] pr. n. m. 1 Chr. 4:11; called v. 4, חנשה.

שוחה (perhaps, "pit-digger"), [Shuham], pr. n. of a son of Dan, Num. 26:42; called, Gen. 46:23; חשה. [Patron. ש' Num. 26:42.]

I. שוח — (1) pr. TO WHIP, TO LASH, i. q. Arab. ساط. (Cogn. is the root שָׁבַט). Hence שוח, שוח, שוח a scourge.

(2) to row (as if to lash the sea with oars). Part. שוחים rowers, Eze. 27:8, 26.

Derivatives, שוח No. 2, שוח.

(3) to run quickly, to run up and down, to run about (which many men do, as if they lashed the air with their arms, as oars; compare Lat. *remi*, used of a person's arms and feet, Ovid. Heroid. 18 fin. and yet more frequently used of the wings of birds), Num. 11:8; שוחים to go over a land, especially to inspect it, Job 1:7; 2:2; 2 Sam. 24:2, 8.

PILEL, שוח i. q. Kal No. 3, Jer. 5:1; Am. 8:12; Zec. 4:10, "the eyes of God שוחים בְּכָל־הָאָרֶץ running through all the earth," 2 Chr. 16:9. Metaph. to run through a book, i.e. to examine thoroughly, Dan. 12:4.

HITHPALEL, i. q. Pilel, Jer. 49:3.

II. שוח, Aram. سوح i. q. سوح to despise. Part. שוח Eze. 16:57; 28:24, 26; see שוח.

שוח Arab. سوط masc. a whip, a scourge, Prov. 26:3; 1 Ki. 12:11. שוח לשון the scourge of a (calumniating) tongue, Job 5:21. Especially of the scourge of God, i.e. of calamities and misfortunes sent upon men by God, Isa. 10:26; Job 9:23. שוח an overflowing scourge, Isa. 28:15, 18; used of an overwhelming calamity (specially, a hostile host): compare Kor. Sur. lxxxviii. 12; lxxxix. 33.

שוח an unused root; Arab. سأل Med. Waw, to be loose, pendulous (specially, the belly); compare שוח to drag the train of one's robe (used of a woman). Hence —

שוח m. — (1) the train, flowing skirt of a robe, i. q. שחל Isa. 6:1. שחל to uncover the skirt, i.e. to expose to the greatest shame, Jer. 13:22, 26; Nah. 3:5.

(2) hem of a garment, Ex. 28:33, 34.

שחל m. (from the root שחל), divested, either of garments, i.e. naked, or of shoes, unshod (according to LXX., Syr.), Mic. 1:8 קרי. Compare שחל No. 1, to put off the shoe.

(3) a prisoner, a captive, Job 12:17—19.

שחלמית Shulamith, pr. n. of the maiden who is celebrated in the Song of Solomon, Cant. 7:1. (Vulg. *pacifica*) But שחלמית may be taken for the gentile noun, i. q. שחלמית Shulanite (for the town of Shulan is by Eusebius called Sulam) [Engl. Trans. "the Shulamite"]; and this, on account of the article, seems preferable. [This may be taken as the fern. form of Solomon.]

שוח masc. garlic, Num. 11:5. Compare Celsii Hierobot. t. ii. page 53. (Arab. ثوم, Syr. ثوم id.) It appears to be so called from the powerful odour which it emits; compare שח to smell, שח some thing giving forth a smell.

שחמר Shomer, pr. n. m. 2 Ki. 12:22; 1 Chron. 7:32.]

שוח an unused root, perhaps i. q. שח to be quiet; whence —

שוח ("quiet"), [Shumi], m. pr. n. of a son of Gad, Gen. 46:16. Also, patron. of the same (for שחי, Nu. 26:15

שונם (perhaps "two resting-places," for שונוים, compare שונוים for שונוים), [*Shunem*], pr. n. of a town in the tribe of Issachar, Josh. 19:18; 1 Sam. 28:4; 2 Ki. 4:8; prob. *Sulam* of Eusebius (see σουβήμ), five miles south of Tabor: [prob. now Sīlam, سولم Rob. iii. 169]. Gentile noun שונומי, f. ת. 1 Ki. 1:3; 2:17; 2 Ki. 4:12.

שוע and **שוע** not used in Kal, i. q. **שוע**—(1) TO BE AMPLE, BROAD; hence—

(2) *to be rich, wealthy* (see שוע, שוע No. 1).

(3) *to be freed* from danger and distress (compare שוע).

PIEL שוע *to ask for aid, to implore help*, Psal. 18:42; Job 35:9; 36:13; followed by ל Ps. 30:3; 90:14; 72:12.

Derivatives, שוע—שוע.

שוע m. *outcry, cry for help*, Ps. 5:3.

שוע—(1) *rich, opulent*, Job 34:19; Ezek. 23:23.

(2) *liberal, noble* (compare Arab. **سوع** Conj. VIII, X, to be liberal, noble), Isa. 32:5.

(3) i. q. **שוע** *cry for help*, Isa. 22:5.

שוע—(1) *wealth, riches*, Job 36:19.

(2) *cry for help*, Job 30:24.

(3) [*Shua*], pr. n. of a man, Gen. 38:2.

שוע ("wealth"), [*Shua*], pr. n. m. 1 Chron. 7:32.

שוע f. i. q. **שוע** Ps. 18:7; 39:13; 102:2.

שוע m.—(1) *a fox*, Cant. 2:15; Lam. 5:18;

Eze. 13:4; Neh. 3:35. (Arab. **سوء**, but more frequently **سعل**, with the addition of the letter **ב**, compare pr. n. **שעלבים**, also **שעלים**. As to the origin, Bochart, loc. cit., supposes the fox to be so called from a word, signifying to cough, which he refers to its yelping, comparing **سعل** to cough. However, I have little doubt that a fox has this name from the pit and underground hole where it dwells, from the root **שעל**, and that **שועל** prop. denotes *excavator, burrower*, compare **שעל** No. II.) The name of foxes appears to have been commonly used as also including *jackals* (Pers. **شغال** Shagal), by the Hebrews, like the other orientals (compare Niebuhr's Beschreib. von Arabien, page 166); and these are apparently the animals intended, Jud. 15:4 (as

foxes are not easily caught alive) and Psal. 63:11 (since foxes do not devour dead bodies, which jackals do). See Bochart, Hieroz. t. ii. p. 190, seq. ed. Lips.; Faber on Harmer's Observations, vol. ii. p. 270. Also his Archæol. t. i. p. 140; Rosenm. Alterthumsk. iv 2, 154.

(2) [*Shual*], pr. n.—(a) **שועל** a district in the tribe of Benjamin, 1 Sa. 13:17.—(b) m. 1 Chr. 7:36.

שוער m. (denom. from **שוע**) *a door-keeper*, 2 Ki. 7:10, 11; 2 Ch. 31:14.

שוער—(1) pr. (as was first seen by Umbreit on Job 9:17), i. q. **שוער** TO GAPE UPON [see note], hence *to lie in wait for any thing*, Gen. 3:15, **שוער** הוא ראש ואחיה השוער עקב "he (the seed of the woman, man) shall lie in wait for thy head, and thou shalt lie in wait for his heel," he shall endeavour to crush thy head, and thou shalt endeavour to crush his heel. Hence—

(2) *to attack, to fall upon* any one, Job 9:17, "who falls upon me in a tempest." Metaph. Psal. 139:11, **שוער** חשך "darkness shall fall upon me," shall overwhelm me.

[Note. The above explanation of Gen. 3:15, is purely neologian; the passage applies not to man generally, but to Christ the seed of the woman; *bruise* is the simple meaning in each part of the verse.]

שופך [*Shophach*], see **שופך**.

שופכמי [*Shuphamites*], patronymic from **שופח** which see; Nu. 26:39.

שופר m. pl. **שופרות** *a trumpet, norn, lituus*, Arab. **سور** (different from **سور**) so called from its clear and sharp sound (see **שופר** No. 2), either made of horn, or else resembling a horn, i. q. **שופר** (Joshua 6:5; compare Josh. 6:4, 6, 8, 13), Ex. 19:16; Lev. 25:9; Job 39:25. Jerome on Hos. 5:8, "*buccina pastoralis est et cornu recurvo efficitur, unde et proprie Hebraice Sophar, Græcè κεραινή appellatur.*" LXX. **σάλπιγξ, κεραινή**. To blow a trumpet is **שופר** which see.

שופר not used in Kal.—(1) TO RUN, like the kindred **שופר**; whence **שופר** leg, and **שופר** street.

(2) *to run after, to desire, to long for* any thing; whence **שופר** desire, longing. Arabic **شاق** to excite desire; V. to manifest desire; **شوق** desire HIPHIL, *to run over, to overflow* (Libertus[m]).

followed by an acc. of thing (with any thing), Joel 2:24, הַשִּׁקּוּ הַיִּקְבִּים יִפְרֹשׁ "the vats overflow with must."

PILPEL שִׁקַּק causat. to cause to overflow, or abound (used of the earth), Ps. 65:10.

Derivatives, see under Kal No. 1, 2.

שֶׁק f.—(1) *the leg*, the part of the body, from the knee to the foot, with which one walks or runs; see the root No. 1 (Arab. ساق; Chald. שָׁק id.); both of persons, Isa. 47:2; Cant. 5:15, and of animals (when, perhaps, it includes the thigh), Ex. 29:22, 27; Lev. 7:32, 33; Num. 6:20; 1 Sam. 9:24. Poet. used of foot-soldiers, Psalm 147:10, לֹא-בִשְׁוֵי הָאִישׁ יִרְצֶה "he taketh not pleasure in the legs of a man," i. e. in infantry, as opp. to cavalry. There is a proverbial phrase, Jud. 15:8, וַיַּךְ אֹתָם שֶׁק עַל-יָדָם "and (Samson) smote them legs upon thighs," he cut them in pieces, so that their severed members, legs and thighs, lay upon each other in heaps; i. e. he smote them even to utter destruction. A similar hyperbole is used in German, er hieb den Feind in die Pfanne, i. e. he cut them into bits of flesh, such as are cooked in a pot; and, er hieb ihn in Roststücken.

Dual, שְׁקִים Prov. 26:7.

שֶׁק m., *a street*, Prov. 7:8; Eccl. 12:4, 5. Plur. שְׁקִים (compare שְׁקִים from שָׁק), Cant. 3:2.

שָׁר an unused root; Chald. and Syr. Peal and Pael, *to leap, to leap forward, to leap upon* any thing; also *to be strong*; Arab. سار to leap upon, to attack.

שֶׁר m. epic. plur. שְׁרִים Hosea 12:12, *an ox*, so called from its strength and boldness, compare שָׁר. (Arab. سار a bull, Chald. שָׁר Syr. שָׁר id., whence Gr., Latin, tauros, taurus, Germ. Stier, see Grimm, Gramm., iii. p. 325). This is a general word for *one of the ox tribe* (ein Stück Rindvieh), without distinction of age or sex (compare Lev. 22:27; where a calf is meant, and Job 21:10, where a cow is intended, although joined, ἐπακοίνως, with a masculine verb), Ex. 21:37; Levit. 22:23, 28; 27:26; Num. 18:17; Deu. 14:4. Its collective is שָׁר oxen, *a herd of oxen*, which see. Once (Genesis 32:6) also שֶׁר is used collectively, like the other nouns of unity in this verse עֶבֶר, שְׁפָחָה, חֲסוֹר except צֶאֱן.

I. שָׁר fut. שָׁר.—(1) i. q. הָרַד TO GO ROUND, TO GO ABOUT, TO JOURNEY, specially for the purp. of traffic, Ezek. 27:25; compare Chaldee.

Once followed by אֶל to go with any thing, i. e. to offer the thing, Isaiah 57:9. (Arabic سار Med. Ye to go a journey, Chald. שָׁר a company of journeyers, of merchants, also on the Palmyr. Monumm.; see Tychsen, Element. Syr., p. 76.)

(2) *to look around, or about* (the same verb often having the power both of looking and going, see הִשְׁקִיף, הִשְׁקִיף)—(a) used of one looking forth from a height, followed by מִן Cant. 4:8.—(b) used of one lying in wait, *to lie in wait*, Jer. 5:26; Hos. 13:7; with an acc., Nu. 23:9.—(c) used of one who regards and cares for any thing, followed by an acc., like *circumspicere aliquid* (שִׁחַח נֶחֱמַע עִמָּהּ). Job 24:15, לֹא חֲשַׁבְנִי עֵינַי "no eye will now care for me," niemand sieht sich jetzt nach mir um. Job 35:5, שָׁר עַל-עֲנָנִים "look round about upon the clouds." Job 35:13, שָׁר לֹא יִשְׁקָכָה "the Almighty will not regard it." Simply—(d) *to behold*, Job 7:8

PILPEL שָׁר see שָׁר.

Derivatives, שָׁר No. I, הִשְׁקִיף.

II. שָׁר i. q. שָׁר to sing, which see.

III. שָׁר i. q. שָׁר to range, to put (stones) in order, hence שָׁר a wall, compare שָׁר.

I. שָׁר a *lie in wait, an enemy*, Psal. 92:12; compare שָׁר and the root I, 2, b.

II. שָׁר—(1) i. q. Arab. سور a wall, Gen. 49:22; Psal. 18:30. Plur. שְׁוֹרֹת. Job 24:11, שְׁוֹרֹתָם "within their walls" (those of the rich), i. e. their houses.

(2) [Shur], pr. n. of a city on the borders of Egypt and Palestine, Gen. 16:7; 20:1; 25:18; 1 Sa. 15:7; 27:8. According to Josephus (Archæol., vi. 7, § 3; compare 1 Sam. 15:7), it is *Pelusium*, but this, in Hebrew, is called שִׁן. More correctly שָׁר is placed where Suez now stands. The desert extending from the borders of Palestine to Shûr, is called, Ex. 15:22, מִדְבַּר שָׁר; Nu. 33:8, מִדְבַּר שָׁר; now *Jofar*.

שָׁר Chald. a wall, Ezr. 4:13, 16.

שָׁר an unused root, which appears to have had the signification of *whiteness*, hence שָׁר byssus and white marble, שָׁר id.; and שָׁר the lily. Kindred is שָׁשׁ to be hoary.

שָׁשׁ [Shavsha], see שָׁר.

שָׁשׁ m.—(1) *the lily*, prop. what is white, from the root שָׁשׁ. שָׁשׁ מְעֻשָּׂה שָׁשׁ work or ornament resembling lilies, 1 Ki. 7:19. (Arab. and Syr. سوسن, سوسن)

id.; comp. Diosc. iii. 206, al. 116; Athen. xii. 1. Compare Celsii Hierobot., i. p. 383, seq.)

(2) שחן *Psa.* 60:1, an instrument of music, prop. so called from its resembling a lily. Various rings of trumpets and pipes are like the common lily, while the cymbal resembles the martagon lily, the name of which instrument has indeed been applied to this flower. Comp. שחן No. 2. שחן ערוה may be rendered *pipes of song*, as it were lyric, see ערוה No. 3.

(3) [Shushan], pr. n. *Susa*, the chief city of Susiana (and of all Persia), in which the kings of Persia used to pass the winter, Dan. 8:2; Neh. 1:1; Est. 1:2. It was situated on the Eulæus, or Choaspes, where there is now the village of *Shush* (see Kinneir, Memoir, p. 99; Ker Porter, Travels, vol. ii. p. 411; compare Hoeck, Vet. Mediæ et Persiæ Monum. p. 93); according to others at the village of *Suster* (see Josh. de Hammer in Opp. Soc. Geogr., Paris, vol. ii. p. 320—28; 333—41).

שחן id.—(1) a lily. Pl. שחנים Cant. 2:16; 4:5; 5:13; 6:2, 3; 7:3. Used of artificial lilies, 1 Ki. 7:22, 26.

(2) an instrument of music, resembling a lily, see שחן No. 2. Pl. שחנים Ps. 45:1; 69:1; 80:1.

שחן f. a lily, 2 Ch. 4:5; Hos. 14:6; Cant. 2:1, 2.

שחנאי Gentile noun, Chald. pl. the *Susanchites* [*Susanchites*], inhabitants of the city of *Susa*, see שחן No. 3, Ezr. 4:9.

שחן 1 Ki. 14:25 כתיב קרי reads שחן, which see.

שח to put, see שח.

שחל (for שחל "crashing of rending"), [*Shuthelah*], pr. n. m.—(1) a son of Ephraim, Nu. 28:35.—(2) 1 Ch. 7:21. From the former is the patron. שחל ibid.

שח Ch. only found in—

PEEL, or PEIL שחב, שחב TO SET FREE, TO LIBERATE. Fut. שחב, inf. שחב Dan. 3:15, 17, 28; 6:17, 28. In Targg. very frequently. Syr. שחב ibid.

Derivative, pr. n. שחבאל.

שח prop. i. q. שח, Chald. שח TO SCORCH, TO BURN, especially as the sun, Cant. 1:6, שחבני השמש "for the sun hath burned me." Poet. ap-

plied to the eye (which is often compared to the sun, and vice versa, see שחבני), as casting its glances on any thing, i. e. to look upon, Job 20:9; 28:7.

שח i. q. Arab. شح to twist a thread from right to left, or back-handed (amirnen), to twist together several threads.

HOPHAL, שחב byssus, twisted (of many threads), Ex. 26:1, 31, 36; 27:9, 18; 28:6, 8, 15, seq.

שח m. (from the root שחב) depressed, cast down, Job 22:29; שחבני "cast down of eyes," one depressed.

שח TO GIVE, TO BESTOW A GIFT, especially to free from punishment, Job 6:22. Followed by an acc. of pers. Eze. 16:33 (Syr. شح to give, once. Pa. often, used both in a good and in a bad sense) Hence—

שח m. a present, a gift, 1 Ki. 15:19; especially one to free from punishment, 2 Ki. 16:8; Pro 6:35 (compare Job 6:22); or to corrupt a judge, Ex. 23:8; Deu. 10:17; לקח שח to take a reward, Psalm 15:5; 26:10; 1 Sam. 8:3.—Prov. 17:8, אבן יקר תתן לעיניו "a precious stone is a gift in the eyes of its lord," i. e. to him who receives it (compare שחל No. 4).

שח (compare שחב and שחב)—(1) TO ROW ONESELF DOWN, Isa. 51:23 (Chald. id. and more frequent).

(2) to sink down, to be depressed. Compare derivatives שחב, שחב.

HIPHIL, שחב to depress, metaph. the heart, Pro. 12:25.

HITHPALEL, שחב (with the third radical doubled, like שחב, שחב from the root שחב) fut. apoc. שחב, in pause שחב.

(1) to prostrate oneself before any one out of honour, προσκυνεῖν, followed by ? of pers. Gen. 23:7; 37:7, 9, 10; more rarely לפני Gen. 23:12; על Lev. 26:1. Those who used this mode of salutation fell on their knees and touched the ground with the forehead (whence there is often added אפם ארצה Gen. 19:1; 42:6; 48:12), and this honour was not only shown to superiors, such as kings and princes, 2 Sam. 9:8; but also to equals; Gen. 23:7; 37:7, 9, 10 [?]; but especially—

(2) in worshipping a deity; hence to honour God with prayers, Gen. 22:5; 1 Sa. 1:3; even without prostration of body, Gen. 47:31; 1 Ki. 1:47.

(3) to do homage, to submit oneself. Ps. 45:12,

"(the king) is thy lord, לו השתחוה render homage to him" [this king is Christ, who is to be worshipped as being God over all]. Inf. Ch. השתחווה 2 Ki. 5: 18. As to השתחוותם, see Analyt. Ind.

Derivatives, see under Kal No. 2.

שחור see שחור.

שחור m. *blackness*, Lam. 4:8. Root שחח.

שחח f. *a pit*, Prov. 28:10; from the root שחח No. 2. Compare שחח.

שחח i. q. שחח and שחח (compare שחח), pret. שחח, plur. שחח and שחח, fut. שחח.

(1) TO SINK DOWN, Hab. 3:6; used of beasts of prey couching down and lying in wait in their lairs, Job 38:40.

(2) to be bowed down, cast down, Psa. 10:10; 107:39; Isa. 2:11, 17; specially with sickness, Psa. 35:14; 38:7; Lam. 3:20; also, to submit oneself. Isa. 60:14, והלכנו אליו שחח "they shall come to thee bowing down." Job 9:13; Pro. 14:19.

NIPHAL, to be bowed down, Isa. 2:9; 5:15. Used of a depressed and attenuated voice, Ecc. 12:4. Pregn. Isa. 29:4, וימער תשח אקרתך "and thy depressed (slender) voice shall be heard from the dust."

HIPHAL, to bring down, to humble, Isaiah 25:12; 26:5.

HITHPOEL, to be cast down (the soul), Psa. 42:7, 12; 43:5.

Derivative, שחח.

שחח Arab. سحط — (1) TO SLAY animals, Gen. 37:31; Isa. 22:13; especially a victim, Levit. 1:5, 11; and even a human victim. Gen. 22:10; Isa. 57:5. Hos. 5:2, שחח השמים "in slaughtering (victims) they make deep their transgression."

(2) to kill (persons), 2 Ki. 25:7; Jerem. 39:6. שחח Jer. 9:7, a deadly arrow. In שחח there is שחח, the sense not being different, prop. made to kill.

(3) שחח 1 Ki. 10:16, 17; 2 Chr. 9:15, 16, prob. *mixed gold*, alloyed with another metal, comp. Arab. سحط to dilute wine with water; see more in Comment. on Isaiah 1:22. The LXX. understood gold beaten out, compare שחח to spread out, the letters being transposed.

NIPHAL, pass. of No. 1, Levit. 6:18; Num. 11:22. Hence—

שחח f. *the slaying of victims*, 2 Chr. 30:17.

שחח masc. *an inflamed ulcer, a boil* (see the root שחח) Ex. 9:9, 11; Lev. 12:18—שחח שחח.

the boil of Egypt, Deu. 28:27, 35; and Job 2:7; used of a kind of black leprosy endemic in Egypt, called by physicians *elephantiasis*, from the skin being covered with black scales, and the feet swelling up. Compare Plin. H. N., xxvi. § 5. Schilling, De Lepra, p. 184.

שחח m. Isa. 37:30, i. q. שחח which see. This would seem to be the primitive form, prop. denoting *sprout, shoot*, comp. the root שחח, Arab. شجص to lift oneself up, to lift the eyes, perhaps Heb. to sprout, to shoot forth. We may also compare שחח prop. offspring, progeny.

שחח or שחח masc. *a board*, as being thin, so called from its being pared, planed away (bûlange bobettes Bret), from the root שחח, Eze. 41:16.

שחח f. *a pit*, plur. שחח (compare Lehrgeb. p. 527) Ps. 107:20; Lam. 4:20; from the root שחח to sink down.

שחח f. Chald. evil deed, see שחח.

I. שחח an unused root, Arab. سحل to peel off to shell, to scale, whence שחח. To this answer is the Indo-Germanic languages, σκῦλον, Germ. Schale, fahāten, Engl. to scale.

II. שחח perhaps, to roar, as a lion. Compare Arab. سحل to bray, as an ass, سحال vox in pectora reciprocata, the braying of an ass. Jeuhari and Kam; cognate roots are سحل, سحل, German, hallen, gellen, schallen (Notk. stellen). Hence—

שחח m. *a lion*, a poetic word, Job 4:10; 10:16; 28:8; Psa. 91:13; Prov. 26:13; Hos. 5:14; 13:7. Bochart (Hieroz.) understands the blackish lion of Syria (Plin. H. N., viii. 17). Compare שחח, the letters ש and ח being interchanged.

שחח f. Ex. 30:34; according to Hebrew interpreters, *unguis odoratus*, prop. the covering or shell of a kind of muscle found in the lakes of India, where the nard grows; which, when burning, emits an odour resembling musk: this is now called *blatta byzantina*, Trufestaur. See Dioscorid., ii. 10; and the Arabian writers in Bochart (Hieroz. ii. p. 803, seq.) The root is שחח to peel off, compare שחח the pod of dates.

שחח an unused root, Arab. سحن to be hot, so to inflamed, Syriac سح Pa. to ulcerate, whence שחח ulcer, which see.

שחם an unused root, see **שחם**.

שחף —(1) i. q. **שחף**, and trans. **שחף**, **שחף** (which see), TO BARK, TO PEEL OFF, TO HEW OFF, see **שחף**.

(2) to become attenuated, hence *lean*, i. q. Arab. **سحب**. Hence **שחפת** and—

שחף m. Lev. 11:16; Deut. 14:15; according to LXX. and Vulg. *larus* (Screeve), gull, an aquatic bird, so called from its leanness; see Bochart, Hieroz. II. lib. ii. cap. 18.

שחפת f. *consumption*, Lev. 26:16; Deu. 28:22.

שחי an unused root; Arab. **شخص** to raise oneself up; compare **שחם**. Hence—

שחץ m., *elation, pride* (Arab. **شخص**; Talmud. **שחץ** id.), Job 28:8; 41:26, **שחץ** Vulg. *filii superbie*, i. e. the larger ravenous beasts, as the lion; so called from the pride of walking. *Lions* is the rendering of the Chaldee intp. chap. 28; but the other passage demands the above wider signification. Compare Bochart, Hieroz. I., p. 718.

שחצים ("lofty places"), [*Shahazimah*], pr. n. of a town in the tribe of Issachar, Josh. 19:22; קרי **שחצים** נחב.

שחק —(1) TO RUB OR BEAT IN PIECES, i. q. Arab. **سحق**, Exod. 30:36. Figuratively applied to enemies, Ps. 18:43.

(2) to rub or wear away. Job 14:19, **שחקו** **שחקו** "the waters wear away (hollow out), the stones." Hence—

שחק m.—(1) *dust*; so called as being made small, Isa. 40:15.

(2) a cloud (Arab. **سحابة** a thin cloud; prop. apparently a cloud of dust, as something similar). Plur. clouds, Job 38:37; to which are ascribed showers, Job 36:28; Ps. 78:23; Prov. 3:20; thunder (Psa. 77:18). Meton. used of the *firmament of heaven*, i. q. **שמים** and **רקיע**. Job 37:18, "hast thou, like him (God), spread out the sky (**שחקים**) which is firm like a molten mirror?" Prov. 8:28; Job 37:21; Deut. 33:26; Job 35:5; Psa. 68:35 (where, in the other hemistich, there is **שמים**). So also the sing., Psalm 89:7, 38. (Sam. **שחקיה** for **שמים** Gen. 7:19.)

שחור TO BE OR BECOME BLACK (Aramaean **שחור** id.). Pregn., Job 30:30, **שחור** מעלי "my skin is black (and draws away) from off me."

Derivatives, **שחור**, **שחור**, **שחור**, and pr. n. **שחור**.

II. **שחור** —(1) pr. apparently TO BREAK, TO BREAK FORTH, as light, the dawn, whence—

(2) to break in, to pry in, hence to *seek*, compare **שחור** No. 3. In Kal once found, Proverbs 11:27; see Piel.

PIEL **שחור** to *seek*, a word altogether poetic. Followed by an acc. Job 7:21; Prov. 7:15; 8:17; and with an inf. Job 24:5; Proverbs 13:24, **שחור** **שחור** "he who loveth (his son) seeks (i. e. as it were carefully prepares) chastisement for him." The suff. must be regarded as in the dative. To *seek* God is—(a) to long after him, Ps. 63:2; Isa. 26:9. —(b) to turn oneself to him, Hos. 5:15; Ps. 78:24. Followed by **שחור** Job 8:5.

Derivatives, **שחור**, pr. n. **שחוריה** and—

שחור m. *dawn, morning* (Arab. **سكرة** id.), Gen. 19:15; Josh. 6:15. Poet. there are ascribed to it eyebrows (see **שחור**); wings, Ps. 139:9, **שחור** "son of the morning;" used of Lucifer [i. e. the morning star] (see **שחור**), Isa. 14:12. Hos. 6:3, **שחור** **שחור** "his going forth (is) established like the morning," i. e. Jehovah's advent, but Hos. 10:15, "like the morning (quickly) shall he be cut off." Adv. *mane*, at or in the morning. Psalm 57:9; 108:3. Metaph. used of *felicity* again dawning after misery, Isaiah 8:20 (see **שחור** B, No. 8); Isai. 47:11; 58:8. The same figurative use is made of the word **שחור** Job 11:17; **שחור** Jer. 13:16; and Arab. **صبح**. Enwari Soheil: "in calamity there is hope, for the end of a dark night is the dawn."

שחור & **שחור** m. adj. *black*, used of hair, Levit. 13:31, 37; a horse, Zec. 6:2, 6; blackish colour of the face, Cant. 1:5.

שחור see **שחור**.

שחוריה f. *the time of dawn*, metaph. used of youth, Ecc. 11:10.

שחוריה f. *blackish*, used of the colour of the skin, Cant. 1:6. As to diminutive adjectives of the form **שחוריה**, **שחוריה**, see Lehrs. p. 497, and Heb. Gramm. § 54, 3, § 83, No. 23.

שחוריה ("whom Jehovah seeks for"), [*Shaharai*], pr. n. m., 1 Ch. 8:26.

שחוריה ("two dawns;" compare **שחוריה**), [*Shaharaim*], pr. n. m., 1 Ch. 8:8.

שחור not used in Kal. Arabic **سحق** to destroy.

PIEL שחך—(1) trans., *to destroy, to ruin*, either by laying waste, as a country, a region, a field, Gen. 9:11; 19:13; Joshua 22:33; 2 Sam. 24:16; Jer. 12:10, or by pulling down, as walls, a city, Genesis 13:10; Eze. 26:4; or by wounding, Ex. 21:26; or by killing, both individuals, 2 Sam. 1:14, and whole peoples, Gen. 6:17; 9:15; Num. 32:15; Isa. 14:20. Metaph., Am. 1:11, שחך רחמי, "he destroyed (i. e. suppressed) his mercy." Ezek. 28:17, שחך חכמתך, "thou hast destroyed thy wisdom, because of thy beauty;" thou art so taken with the latter, that thou hast neglected the former.

(2) *to act wickedly*, for the more full שחך ררקי Ex. 38:7; Deut. 9:12; 32:5. Comp. Hiph. No. 2.

HIPHAL—(1) i. q. Piel No. 1, *to destroy*, either by laying waste and destroying, as a land, a kingdom, Jer. 36:29; 51:20; a city, Gen. 19:14; 2 Ki. 18:25; or by killing, as a man, 1 Sa. 26:15; enemies, 2 Sa. 11:1; or by harming in any manner whatever, Pro. 11:9. הפלחך המושחית the destroying angel, 2 Sam. 24:16; and simply הפלחית Ex. 12:23, is the angel of God who inflicts calamities and death upon men. אל תשחך (destroy not) in the titles of Ps. 57, 58, 59, 75, seems to be the beginning of a song, to the tune of which those Psalms were to be sung.

(2) השחית ורכלו Gen. 6:12; עלילות Zeph. 3:7; *to act wickedly*, and without the acc. id., Deu. 4:16; 31:29; Jud. 2:19; Isa. 1:4. Compare הרע. In the words מושחית מושחית Prov. 28:24, and בעל מושחית Prov. 18:9, מ appears to be a subst. (see מושחית No. 1), a man of destruction, i. e. in chap. 28, act., a destroyer, a waster; but in chap. 18, pass., one who brings destruction on himself, one who wastes his own goods, a prodigal.

HOPHAL השחך *to be corrupted*, Pro. 25:26; Mal. 1:14.

NIPHAL—(1) *to be corrupted*, e. g. by putridity, Jer. 13:7; in a moral sense, Gen. 6:11, 12.

(2) *to be laid waste*, Ex. 8:20.

Derivatives, משחך, משחך, משחך, משחך.

שחך Ch. *to destroy*. Part. pass. Dan. 2:9, מלה שחך "a lying and corrupt word." Neutr. שחך something done wickedly, a crime, Dan. 6:5.

שחך f. with suff. שחך Ezek. 19:4, 8 (from the root שחך, like שחך, from the root שחך), a pit—(a) in which snares are laid for wild beasts, and metaph. used of snares, Ps. 7:16; 9:16; 35:7; 94:13; Pro. 26:27; Eze. loc. cit.—(b) a cistern, in which there is mud, Job 9:31.—(c) an underground prison, Isa. 51:14.—(d) especially the sepulchre, Ps. 30:10; Job 17:14 [?]; 33:18, 30. ירד שחך to go down into

the grave, Job 33:24; Psalm 55:24; עבר בשחך to perish in the grave, Job 33:28. ראה שחך see (i. e. to experience) the sepulchre, Ps. 16:10 [see below] 49:10.—LXX. often render שחך by διαφθορά (as if it were from שחך διαφθείρω), but not with the signification of *corruption* but of *destruction* (see the instances in Kircher and Trommius) [see below]. The Greek word has been taken in the signification of *corruption* by Luke [i. e. by the Holy Ghost, who inspired him], Acts 2:27; 13:35, seqq.; but it would be difficult to prove that the Hebrew word שחך should be taken in the sense of *corruption*, from שחך, even in a single passage [?]. Some may cite Job 17:14, where in the other hemistich there is רחם, and שחך is called *pater*, which may seem to be only suitable to a masculine noun; but the sacred writers are not accustomed to regard the etymology or sex of nouns in such cases, comp. אִישׁ בַּת עֵץ Ps. 17:8.

[Note. It is clear from the authority of the New Test. that there is a שחך m. signifying *corruption*, from שחך; perhaps it is only found in the cited places, Ps. 16:10, and Job 17:14.]

שחך fem. (for שחך, Arab. سبط), *acacia, spina Egyptiaca* of the ancients (*Mimosa nilotica*, Linn. Schottern), a large tree growing in Egypt and Arabia, having the bark covered with black thorns (from which gum Arabic exudes); it has blackish pods (whence Germ. Schottern), the wood is very hard, and when it grows old it resembles ebony, Isa. 41:19; Celsii Hierobot. t. i. page 499; Jablonskii Opusc. ed. de Water, t. i. page 260.

Pl. שחכים—(1) *acacias*, whence עצי שחכים *acacia wood*, Ex. 25:5, 10, 13; 26:26; 27:1, 6.

(2) [Shittim], pr. n. of a valley in the land of the Moabites on the borders of Palestine, Nu. 25:1; Josh. 2:1; 3:1; Mic. 6:5; fully נחל השחכים (valley of Acacias), Joel 4:18.

שחך TO SPREAD OUT, TO EXPAND (Syr. مَبْسُط, Arab. مَبْسُط, Ethiop. ሰፋፋ: id.). Job 12:23, שחך

לגוים "he spreads out the peoples," i. e. gives them ample territories; especially, to spread out something on the ground, e. g. bones, Jer. 8:2; quails, Num. 11:32; polenta, 2 Sa. 17:19.

PIEL, to spread out (one's arms), Ps. 88:10.

Derivatives, משחך, משחך.

שחך m. (taken from Piel), *a whip, a scourge*, Josh. 23:13, i. q. שחך.

שחך fut. יִשְׁחַךְ.—(1) TO GUSH OUT, TO FLOW

OUT ABUNDANTLY, Ps. 78:20. **שִׁטֵּף** an overflowing shower, Eze. 13:13; 38:22.

(2) *to inundate, to overwhelm*; used of a river, Isa. 30:28; 66:12; metaph. of an army, Dan. 11:10, v6, 40. Followed by an acc.—(a) *to overwhelm any thing*, Jer. 47:2; and more strongly *to overwhelm and swallow up with water*. Ps. 69:3, **שָׁבַלְתִּי שִׁטְפֹתַי** "the flood has swallowed me up;" verse 16; 124:4; Isaiah 43 1; Cant. 8:7.—(b) *to sweep away with a flood*, Isa. 28:17; Job 14:19, "the flood sweepeth away the dust of the earth;" Eze. 16:9; and on the contrary—(c) *to bring in as with a flood*. Isa. 10:22, **שִׁטְפוּ צָדִיקִים** "the destruction is decreed, bringing in justice as with a flood," i. e. overwhelming the wicked with deserved punishment. **שִׁטְפוּ** is accus. governed by the verb **שָׁבַלְתִּי**.—(d) *to wash any thing*, Lev. 15:11; 1 Kings 22:38.

(3) Metaph. *to rush swiftly* (as a horse), Jer. 6:6. Compare No. 1.

NIPHAL.—(1) *to be overwhelmed* (with a hostile force), Dan. 11:22.

(2) *to be washed*, Lev. 15:12.

PUAL, i. q. Niph. No. 2. Lev. 6:21. Hence—

שִׁטְפוּ and **שִׁטְפוּ** m. (1) *effusion, outpouring*, e. g. of rain, Job 38:25; of a torrent, whence metaph. Prov. 27:4; **שִׁטְפוּ אַף** "an outpouring, i. e. a torrent (like a rapid torrent) is anger."

(2) *inundation, flood*, Ps. 32:6; Nah. 1:8; Dan. 9:26; **קֵצוֹ כְּשִׁטְפוֹ** "his end (cometh) as a flood," i. e. suddenly (compare **שִׁטְפוּ** Hos. 10:15.) Metaph. used of an overflowing army, Dan. 11:22.

שִׁטַּר Arab. سطر to WRITE, whence Part. **שִׁטַּר** pr. a scribe. (LXX. γραμματεὺς, γραμματοισ-αγισ. Syr. **ܫܬܪܐ**), hence from the art of writing having in very ancient times been especially used forensically (compare פתח letter d, كاتب a scribe and **שִׁטַּר**, Gr. γραφεύς, γραφεσθαι), a magistrate, prefect of the people (comp. Arab. سيطر to excel in any thing followed by على a prefect. Targ. **שִׁטַּר**, Vulg. *magister, dux, exactor*. Specially, **שִׁטַּרִּים** is used of—(a) the prefects of the people of Israel in Egypt, Ex. 5:6—19; and in the desert, Nu. 11:16 (used of the seventy elders); Deuter. 20:9; 29:9; 31:28; Josh. 1:10; 3:2; 8:33; 23:2; 24:1. —(b) magistrates in the towns of Palestine, Deut. 16:18; 1 Chr. 23:4; 26:29; 2 Chr. 19:11; 34:13. Used of the superior magistrates, Prov. 6:7; and

2 Chr. 26:11 (where there is no need to understand a military officer, as a census of soldiers might be taken by a civil magistrate).

שִׁטְרִי (or rather **שִׁטְרִי**, as twenty-six MSS. and editions read, which are also supported by 11 others, which read **שִׁטְרִי**) Ch. Dan. 7:5, a side. (In Targg. **שִׁטְרִי**, Syr. **ܫܬܪܐ** id., Arab. **شطر** side of any thing.)

שִׁטְרִי (γραμματικός), [Shitrai], pr. n. m. 1 Ch. 27:29 כתיב קרי, שִׁטְרִי.

שִׁי m. (for **שִׁי**, like **שִׁי** valley, for **שִׁי** for **שִׁי**), a gift, present, so called from its being brought (see the root **שִׁי**), in this phrase **שִׁי הוֹבִיל** to bring gifts, Ps. 68:30; 76:12; Isa. 18:7.

שִׁי or **שִׁי** an unused root, Arabic **شي** to will, Conj. II. *to bring, to impel*. Hence apparently **שִׁי**, for **שִׁי**.

[**שִׁי**] pr. n. m. Sheva, 2 Sam. 20:25 כתיב, see **שִׁי**.

שִׁיחֹן ("overturning," from the root **שִׁח**). [Shihon], pr. n. of a town of Issachar, Josh. 19:19.

I. **שִׁיבָה** f. (from the root **שׁוּב**) *return*, and concr. *those who return*, Ps. 126:1.

II. **שִׁיבָה** (for **שִׁיבָה**, from the root **שׁוּב**) f. *dwelling*, 2 Sa. 19:33.

שִׁיחָה an uncertain root, to which apparently may be referred fut. apoc. **שִׁיחָה** (of the form **שִׁיחָה**), Deut. 32:18. LXX. *ἐγκατέλιπες*. Vulg. *dereliquisti*; in the other hemistich **שִׁיחָה** (hast forgotten). Apparently **שִׁיחָה** signifies the same as **שָׁחָה**, **שָׁחָה** to forget, to neglect; whence **שָׁחָה** want of care, ה between two vowels being changed into י, as is often done, compare **שָׁחָה** and **שָׁחָה**, **שָׁחָה** and **שָׁחָה** to adorn, **שָׁחָה** and **שָׁחָה** to be raw (flesh); also **שָׁחָה** for **שָׁחָה**; and also compare the same change of the letter ש in **שָׁחָה** (vulture), **שָׁחָה**; unless **שָׁחָה** be rather taken from the verb **שָׁחָה** itself, as if contracted from **שָׁחָה** (for **שָׁחָה**, compare **שָׁחָה** Jer. 18:23, for **שָׁחָה**), compare **שָׁחָה** for **שָׁחָה**. Others have less appropriately compared Arab. **سوى** IV. to omit (prop. to lay aside, bey Seite legen); for the root **سوى** answers to the Heb. **שָׁחָה**.

שז an unused root, Arab. to love violently; whence may be taken—

שזא [Shiza], pr. n. m. 1 Ch. 11:42.

שזב 1. liberate, see **שזב**.

שזח (from the root **שזח**) i. q. **שזח** a pit, Psa. 49:85; 57:7.

שזחור **שזחור** [Shihor, Sihor], properly "black," "turbid" (root **שזח**), hence pr. n. (in Heb. just as **אז** is Egyptian), of the river Nile, so called from its muddy and turbid waters (whence Lat. *Melo*, i. q. *μέλος*, according to Festus and Serv. ad Georg. iv. 291; Aen. i. 745, iv. 246). Isa. 23:3, **שזחור קציר**, "the sowing of Shihor, the harvest of the Nile." (Vulg. *Nili*.) Jerem. 2:18. In two places (Joshua 13:3; 1 Ch. 13:5), *Shihor* is placed on the southern borders of Palestine, where the river of Egypt (**נחל מצרים** see **נחל**) would rather have been expected [but they surely were the same], but in a similar sentence, Gen. 15:18, the Nile is also mentioned.

שזחור לבנת Joshua 19:26 [Shihor-libnath], pr. n. of a river or small stream, which flows into the sea, in the tribe of Asher, according to the opinion of J. D. Michaelis, the river of glass (compare **לבנת** No. 1), i. e. Belus, from the sand of which glass was first made by the Phœnicians.

שזט m.—(1) i. q. **שזט** a whip, a scourge, Isa. 28:15 כתיב.

(2) an oar, i. q. **שזט** Isa. 33:21.

שזלה—(1) tranquillity, rest; from the root **שזלה** of the form **שזלח**; and if a derivative of a verb **לח** be wanted, **לח** from the root **לח**. This power of the word seems to be that which it has in the much discussed passage, Gen. 49:10, "the sceptre shall not depart from Judah **ולו שזלה** עד **פריבוא שזלה** ו**לו** יקחה עמים until tranquillity shall come, and the peoples shall obey him (Judah). Then let him bind," etc.; i. e. Judah shall not lay down the sceptre of the ruler, until his enemies be subdued, and he shall rule over many people; an expectation belonging to the kingdom of the Messiah, who was to spring from the tribe of Judah. Others whom I followed in edit. 1, take **שזלה** in this passage as a concrete, and render it the peaceable one, peace-maker; either understanding the Messiah (compare **שזלום** Isa. 9:5), or Solomon (compare **שזלמה** 1 Ch. 22:9); so the Samaritans (see Repert. f. bibl. und morgenländ. Litt. xvi. 168). The ancient versions take **שזלה** as being compounded of **שז** i. q. **שזר** and **לח** i. q. **לח** to him

in this sense, "until he shall come to whom the sceptre, the dominion belongs," i. e. Messiah (comp. Eze. 21:32, **שזלח** LXX. **ῥα ἀποκείμενα αὐτῷ**, "the things which are reserved for him" (others wish Symm.); **ῥα ἀποκείναι**, he "for whom it is reserved" Syr. Saad., "he whose it is." Targ. Onk. "Messiah, whose is the kingdom." There is also a variety in the reading (**שזלה** in several codd. and edit.; **שזלה** in twenty-eight Jewish manuscripts, and in all the Samaritan, **שזלה** in a few codd.); but this three-fold manner is of but little moment in this passage, as the same variety is found in the pr. n. (No. 2). This only follows from it, that the Hebrew critics and copyists writing **שזלה** took it for a simple word, and not as the old interpreters, as a compound. [The older copies, however, do read **שזלה**.] The opinions of theologians on this passage have been collected by Hengstenberg, Christologie d. A. T. i. p. 59, seqq.

(2) ("place of rest"), [Shiloh], pr. n. of a town of the Ephraimites, situated on a mountain to the north of Bethel, where the holy tabernacle was set for some time, Josh. 18:1; 1 Sam. 4:3. It is variously written **שזלה** Jud. 21:21; Jer. 7:12; **שזלה** Jud. 21:19; 1 Sa. 1:24; 3:21; **שזלה** Josh. 18:1, 8; 1 Sa. 1:3, 9; 1 Ki. 2:27. [Now prob. Seilûn **سِيلُون** Rob. iii. 85.]

שזלה Mic. 1:8 כתיב, i. e. **שזלה**; which see.

שזלני [Shilonite], Gent. noun.—(1) from **שזלה** No. 2, 1 Kings 11:29; 12:15; Neh. 11:5; compare **שזלה** and **שזלה**.

(2) 1 Ch. 9:5; for **שזלני** from **שזלה**.

שזמון (perhaps for **שזמון** "desert"), [Shimon], pr. n. m., 1 Ch. 4:20.

שזין an unused root; i. q. Æth. **ሠረ**; and Syr. **ሠረ** mingere; compare **שזין**. Hence—

שזין or **שזין** m. plur. **שזין** urine, Isa. 36:12.

שזיצא Chald. to finish, see **שזיצא**.

שזיר rarely **שזיר** (1 Sam. 18:6 כתיב) fut. **שזיר**, apoc. **שזיר** Judges 5:1; once **שזיר** Job 33:27, to sing (not used in the other Phœnicio-Shemitic languages, but in Sanscr. there is *śhūr*, to sing), Jud. 5:1; Pa. 65:14. Construed—(a) followed by an acc. of the song, Psa. 7:1; 137:4; also of the person or thing celebrated in song, Psa. 21:14; 59:17; 89:2.—(b) followed by **ל** it is, to sing in any one's honour, to celebrate in song, Ps. 13:6; 27:6; 33:3; also to

sing of any one, Isaiah 5:1. — (c) followed by *to sing concerning* any one, Ps. 138:5 (compare *שיר* *שיר*). — (d) followed by *על* of the person to whom any one *sings* as it were in song, before whom one sings. Job 33:27, *יִשָּׁר עַל אֲנָשִׁים* "he sings, before men," cries out among men. Pro. 25:20, *שִׁיר בְּשָׂרִים עַל לִבָּדָע* "singing songs to a heavy heart," i. e. singing joyful songs to a person afflicted. *To sing* is also sometimes used for *to declaim with a loud voice* (compare *ענה* No. 1), see the examples above cited, Isa. 5:1; Job 33:27.

PILEL, *שיר* *to sing*. Zeph. 2:14; Job 36:24, *אֲשֶׁר שָׁרָו אֲנָשִׁים* "which men celebrate." Part. *שִׁיר* *a singer*, 1 Ch. 9:33; 15:16; Nehem. 12:28, seq.; 13:5.

HOPHAL, pass. Isa. 26:1. — Hence —

שיר m. — (1) *song, singing*. 2 Ch. 29:28, *הַשִּׁיר וְהַתְּצִיחוֹת כְּחֻצְצִימִים* "the song sang and the trumpets trumpeted," i. e. the singing began, and the trumpets began to be blown; which is in verse 27, *הַתְּצִיחוֹת שִׁיר יְהוָה* "the song of Jehovah began." Kimchi gives an incorrect explanation of *שיר* in this place, as *שִׁיר* *a singer* (it would have been better *שִׁיר* *chorus of singers*); and still less tolerable is the conjecture of Winer (Lex., p. 973), who thinks that "*lexi mutazione*," we may put *שִׁיר* (?). Also used of instrumental music. *שִׁיר* *instruments of music*, 1 Chr. 16:42; 2 Chr. 7:6; 34:12; Am. 6:5; Neh. 12:27, *בְּשִׁיר כְּנַעֲלִים* "with music of cymbals."

(2) *a song*, both sacred, Ps. 33:3; 40:4 (and so frequently), and profane, Isa. 23:16; 24:9; Eccles. 7:5; Eze. 33:32; especially joyful, Am. 8:10 (opp. *קִינָה*). *שִׁיר הַשִּׁירִים* Cant. 1:1; Vulg. *canticum canticorum*, i. e. most excellent song, comp. the phrases, *עֲרֵי עֲרִיבִים* (most beautiful ornament) Eze. 16:7; *שָׁמַיִם הַשָּׁמַיִם* (the highest heaven) 1 Ki. 8:27; which, as title of a book (hardly proceeding from the author himself [?]) contains a commendation similar to *שִׁיר יִירָדוֹת* Ps. 45:1.

שִׁירָה f. i. q. *שִׁיר* *a song*, Deut. 31:19, seq.; Ps. 8:1; Isa. 23:15; also used of a parable (written in rhythm), Isa. 5:1. Plur. *שִׁירֹת* Am. 8:3.

שִׁישׁ Syr. *شيشا* *white marble*, 1 Chron. 29:2, from the root *שׁ* to be white; compare *שִׁישׁ* No. 1.

שִׁישָׁה [Shisha], see *שִׁישָׁה*.

שִׁישַׁק [Shishak], pr. n. of a king of Egypt in the time of Jeroboam, 1 Ki. 11:40; 14:25; 2 Chron.

12:5. This seems to be Sesoecchis, the first of the two and twentieth dynasty of Manetho.

שָׁטַח fut. *יִשָּׁטַח*, apoc. *יִשָּׁטַח*, inf. absol. *שָׁטַח* Isa. 22:7, *TO PUT, TO SET, TO PLACE*, i. q. *שָׁטַח* *to sit*, but less frequently used. (Allied roots in Hebrew are *שָׁטַח* and *שָׁטַח*, which see. It is altogether wanting in the kindred languages, but it is widely extended in the Indo-Germ. languages, both in the sense of placing and of sitting, see the Sanscr. *sad*, to sit; Gr. *ἵζομαι*, fut. *ἵδουμαι* (root *hed*); Lat. *sedere*; Goth. *satjan*, to place, to appoint; Anglo-Sax. *sattan*; Engl. *to set*; Germ. *setzen*, comp. Gr. With the vowel transposed there has hence, I suppose, arisen the cognate root *stā* in *στάω*, *ἵστημι*, *sta-re*.)

(1) *to put*, i. q. *to set, to place*, when applied to persons and things which stand upright (or, at least, sit, Ps. 132:11), or seem rather to stand than to lie down, e. g. to set a watch (watchmen), Psal. 141:3; any one on a throne (לְכֶסֶף), Ps. 132:11; to place a crown on a head (*שִׁית עֲטֹרָה לְרֹאשׁ*), Psal. 21:4; and metaph. Gen. 3:15, "I will put enmity between thee and the woman." Ps. 73:28, *שָׁמַיִ בְּאֲדֹנָיִי כֶסֶף* "I have put my trust in the Lord." Specially — (a) *to arrange, set in order*, an army, but always with the omission of the acc. *מִתְּחִנָּה* (compare Josh. 8:2, 13); *fid* *stellen*, *to set selves* (in array), Isa. 22:7. Ps. 3:7, *אֲשֶׁר קָבַיְו שָׁתוּ עָלַי* "who have set their camp around against me." — (b) *to constitute, appoint* any one prince, followed by two acc. 1 Ki. 11:34; followed by an acc. and *ל* Ps. 45:17; followed by *על* of thing, *to appoint* any one over anything, Gen. 41:33. — (c) i. q. *to found*, 1 Sa. 2:8, "and has placed upon them (the columns of the earth) the world." — (d) *שִׁית מִקְשָׁים* *to set snares, lay snares* (Schlingen, Sprentel auffstellen), i. e. to plot, Ps. 140:6. — (e) *to set or appoint* a bound, Ex. 23:31; used of a limit of time (חֶסֶד), Job 14:13. Ellipt. and impers. Job 38:11, *וְהָיִיתָ בְּגִבְעוֹתֵי יָם* "here shall one put (i. e. shall be put, sc. a bound) to the pride of thy waves." — (f) followed by an acc. of pers. and *ל* of place, *to put or set* any one in any place (*wohin versetzen*). Psal. 88:7, *שָׁמַיִ בְּבוֹר תַּחְתִּיּוֹת* "thou hast placed (cast) me into the lowest pit." Once, followed by *ל* of pers. and *ל* of place, Psal. 73:18, *בְּתַלְקוֹת תִּשָּׁית לָמוֹ* "thou hast set them in slippery places;" compare Psal. 12:6, *אֲשִׁית בְּיָסֵד יָמִיהָ לוֹ* "I will put in safety (*ich versetze in Sicherheit*) (i. e. I will make secure) the oppressed." A little different is *שִׁית פֶּה* *to put any one* in any number, i. e. *to reckon him* to that number. 2 Sam. 19:24, "thou hast put me amongst those who eat at thy table;" and Jer. 3:19, *אֵיךְ אֲשִׁיתוּ בְּנֵיכֶם* "how (i. e. in what

honour, shall I set thee amongst my children!"—(g) followed by *עַל* to collect, put together, Gen. 30:40.—(h) *עִם* שֵׁת פ' to set any one with another, to compare, to make equal, Job 30:1.

(2) to put any person or thing, so that it may lie down or recline, Germ. legen. Ps. 8:7, *כָּל יְשָׁרָה תַחַת* כל יְשָׁרָה תַחַת "thou hast put all things under his feet," thou hast subjected them to him; Ruth 4:16, "and Naomi took the child, וְהִשְׁתָּחִי בְחִיקָה and placed it in her bosom;" Ps. 84:4, "a nest where (the sparrow) may lay her young" (where it is hardly allowable with Winer, p. 962, to explain שֵׁת of birth). Specially—(a) *עַל* שֵׁת יָד to place one's hand on any one, Gen. 48:17; which is done in protecting, Ps. 139:5; or as an arbiter who lays his hand on the disputants, Job 9:33; the eyes of the dead (in filial piety towards parents), Gen. 46:4. On the other hand, שֵׁת יָד *עִם* to put the hand with any one i. e. to join with any one in doing any thing, Ex. 23:1.—Ellipt. Job 10:20; שֵׁת מִמֶּנִּי sc. יָדָה "take from me," sc. the hand.—(b) followed by *בְּ* to put in any place, Job 38:36; "who hath put wisdom in thy reins?" Psa. 13:3; "how long shall I put cares (shall I leave them as put) in my heart?" Pro. 26:24; *מְרַבֵּה* מְרַבֵּה "he puts (holds, cherishes) fraud in his breast."—(c) *עַל* שֵׁת עָלָיו to put on ornaments (ben ḥṣmud anlegen), Ex. 33:4. Compare the noun שֵׁת.—(d) followed by an acc. of thing, and *עַל* of pers. to lay something on any one, either something to be endured, Isa. 15:9 (followed by *בְּ* of pers. Ps. 9:21); or to be performed, Ex. 21:22; also to attribute, to impute blame to any one, Num. 12:11.—(e) שֵׁת לְפָנָיו to put any thing before one's self, for which one cares or takes heed, Ps. 90:8; 101:3. Sometimes from the nature of the case it is—(f) to pour out (as corn into the bosom of a garment), Ruth 3:15; to cast forth, Job 22:24; שֵׁת עַל עֶפְרַיִם "cast upon the ground the brass" (brazen treasures).

(3) to put, i. q. to direct, to turn, in any direction, as—(a) שֵׁת פָּנָיו to turn one's face in any direction, Num. 24:1.—(b) שֵׁת עֵינָיו followed by a gerund, to turn one's eyes to do any thing, to attempt any thing, Ps. 17:11.—(c) שֵׁת לֵב to turn the mind or heart to regard, 1 Sam. 4:20; Psa. 62:11; Pro. 24:32; followed by *עַל* to any thing, to regard any thing, Job 7:17; Pro. 27:23; *לְ* Ex. 7:23; 1 Sam. 13:20; Ps. 48:14; Pro. 22:17; Jer. 31:21.—From the sense of constituting (No. 1, b) arises—

(4) to make, or render any thing so or so (in einen Zustand versetzen=etw zu machen), followed by two acc. Isa. 5:5; 26:1; Jer. 22:6; Ps. 21:7; 84:7; 88:9; 110:1; followed by an acc. and *בְּ* Jer. 2:15; 13:16;

followed by an acc. and *בְּ* (to make any one like any one), Isa. 16:3; Hos. 2:5; Ps. 21:10; 83:12, 14. More rarely absol. to make, to do, i. q. עָשָׂה, as שֵׁת אֱמוּנָה to do or perform miracles, Ex. 10:1 Hence—

(5) followed by a dat. ["to make, or prepare for any one, i. q."] to give, Gen. 4:25; imper. Hos. 6:11, *וְגַם יְהוֹדָה שֵׁת קִצִּיר לָהּ* "also for thee, O Judah, a harvest of (evils) is prepared."

HOPHAL, pass. followed by *עַל* to be laid upon, Ex. 21:30.

Derivatives, שֵׁת, שֵׁת, pr. n. שֵׁת.

שֵׁת m. with suff. שֵׁתוֹ a thorn, coll. thorns Isaiah 5:6; 7:23–25; 9:17; 10:17; 27:4. The etymology is doubtful. To me it seems probable that שֵׁת is for שֵׁת the Medial Nun being softened, like בֵּית for בֵּית, εἰς for εἰς, εἰς for εἰς, from the root שָׁן, whence שָׁן fem. שֵׁת, compare שֵׁת from שָׁן, from שָׁן. Others understand a thorn-hedge, as being so called from being set round gardens and vineyards (from שֵׁת); but this word does not denote a hedge made of thorns, but thorns growing spontaneously in fields and ruins.

שֵׁת m. attire, dress, Prov. 7:10; Psalm 73:6 Compare the root No. 2, c.

שָׁן see שָׁן.

שָׁב fut. יִשָּׁב, inf. יִשָּׁב with suff. שָׁבָה Genesis 19:33, and שָׁבָה (from שָׁב), Deu. 6:7; imp. שָׁב, with ה parag. שָׁבָה TO LIE, TO LIE DOWN. (Syr. Ch., and Aeth. ሰላ id., but Arab. سكب to pour out, which is done by inclining a vessel. The primary stock is כַּב, כָּף, which has the power of bending, inclining oneself, compare under כָּפַף, Gr. Lat. κύβω, cubo, cumbo. As to a sibilant prefixed to a biliteral stock to form triliterals, see p. DCCCLXXXIII, A.) Ps. 68:14, "would that ye lay amongst the stalls" (shepherds to take rest). Isa. 50:11, "ye shall lie down in sorrow." 1 Ki. 3:19, "(the woman) had lain upon it" (the child), and had smothered it; also to lay one's self down (sich legen), Ezekiel 4:6, "lie on thy right side," lege dich auf die rechte Seite. Specially used—(a) of those who are going to sleep, to lay oneself down to sleep, Gen. 19:4; 28:11; 1 Sa. 3:5, 6, 9; Ps. 3:6; 4:9; 1 Ki. 19:5; Job 7:4; Prov. 3:24; and as being asleep, 1 Sa. 3:2; 2 Sa. 11:9; 1 Sa. 26:7; 1 Ki. 21:27; also as taking rest, Ps. 68:14; hence to rest, Ecc. 2:23, "even at night his heart doth not rest." Job 30:17, "my gnawing (pains) take no rest."—(b) used of those who are sick, 2 Sam. 13:6; 2 Ki. 9:16.—(c) of *שָׁבָה*,

2 Sa. 12:16.—(d) of those who are dying (*to lay oneself down*), very often in speaking of the death of kings in the phrase, *וַיָּשָׁב עַם אֲבוֹתָיו* 1 Ki. 2:10; 11:43; 14:20, 31; 15:8, 24; 16:6, 28; and of the dead, Isaiah 14:8, *מֵאֵן שָׁכְבָהּ* "since thou wast laid down," hast died [wast destroyed]. Isaiah 14:18; 43:17; Job 3:13; 20:11; 21:26. *שָׁכְבִי קָדָר* those who lie in the grave, Ps. 88:6.—(e) used of those who lie with a woman, followed by *עִם* Gen. 26:10; 30:15, 16; 34:2; 39:7, 12; Ex. 22:15; Deu. 22:23, seq.; 2 Sa. 12:11; and *אִתָּה* Gen. 35:22; 1 Sa. 2:22; with suff. *אִתִּי* Gen. 34:2; Lev. 15:18, 24 (once used of a woman, Gen. 19:32); also with an acc. Deu. 28:30, in *קרי* (where in the text there is *שָׁכַל*). Hence—

NIPHAL, *to be lain with, ravished* (used of a woman), Isa. 13:16; Zec. 14:2; and—

PUAL, id. Jer. 3:2 *קרי*.

HIPHAL—(1) *to make any one lie down, to prostrate*, 2 Sam. 8:2; *to lay down*, 1 Ki. 17:19; *to cause to rest*, Hos. 2:20.

(2) *to pour out a vessel* (i. q. Arab. *سكب* to pour out, see above as to this meaning), Job 38:37.

HOPHAL *הִשְׁכַּב*, part. *מִשְׁכָּב* *to be prostrated, to lie*, 2 Ki. 4:32; Eze. 32:19, 32.

Derivatives, *שָׁכַבְתָּ, שָׁכַבְתִּי, מִשְׁכָּב*.

שָׁכַבָהּ f. *effusion, pouring out* (see the root Hiphil No. 2, compare etym. observ. under Kal)—(a) of dew, Ex. 16:13, 14.—(b) seminis in concubitu, Lev. 15:16, 17, 18, 32; 19:20; 22:4; Num. 5:13.

שָׁכַבְתָּ f. i. q. the preceding, letter *b*; whence *נָתַן* *אֶת-שָׁכְבָתוֹ בְּאִשָּׁה* to lie with a woman, Lev. 18:23; 20:15; Num. 5:20; also *נָתַן אֶת-שָׁכְבָתוֹ לְזָרָע אֵל* Lev. 18:20.

שָׁכַח a doubtful root, according to Jo. Simonis the same as *שָׁנָה*, Æth. ሰቀደ: TO WANDER. Hence—

HIPHAL, part. Jer. 5:8, "like well-fed (libidinous) horses *מִשְׁכִּים* wander" (compare Jer. 2:23; Pro. 7:11, and *שָׁנָה* No. 1). But perhaps it is better, with the Hebrew interpreters, to take *מִשְׁכִּים* in this passage as part. Hiphil of the verb *שָׁכַח*, put in the singular adverbially for *מִשְׁכִּים*; in this sense "they are like horses fed (inflamed with lust) in the morning" (compare Isa. 5:11).

Derivative, pr. n. *שָׁכִיָּה*.

שָׁכַל (root *שָׁכַל*) m.—(1) *bereavement, metaph.* Isa. 47:8, 9.

(2) *the condition of a person left by all*, Ps. 35:17.

שָׁכַל m.—(1) *bereaved, whether of children* Jer. 18:21, or of young, used of a she-bear 2 Sam. 17:8; Hos. 13:8.

(2) *devoid of young*, Cant. 4:2; 6:6.

שָׁכַר m. *drunk, intoxicated*, 1 Sa. 25:36; 1 Ki. 16:9; 20:16. Fem. *שָׁכָרָה* 1 Sa. 1:13.

שָׁכַח and *שָׁכַח* (Isa. 49:14; Pro. 2:17), fut. *שָׁכַח* TO FORGET (perhaps cognate to the verb *שָׁכַח*), Gen. 27:45; followed by an acc. Gen. 40:23; Psa. 9:13; followed by *לֹא* with an inf. Ps. 102:5; *to leave something from forgetfulness*, Deu. 24:19. Men are often said to forget God, Deut. 6:12; 32:18; Jud. 3:7; or the law of God, Hos. 4:6; and, on the other hand, God is said to forget (not to care for) any one, Ps. 10:12; Isa. 49:14; his mercy (to be unmindful of it), Ps. 77:10.

NIPHAL, *to be forgotten*, Gen. 41:30; Ps. 31:13. Job 28:4, *בְּשָׁכְחִים מִנִּי רֶגֶל* "forgotten of the foot," i. e. void of aid of the feet. Pregn. Deut. 31:21, *לֹא תִשְׁכַּח מִפִּי זִמְרוֹ* " (this song) shall not be forgotten (nor cease) out of the mouth of their seed."

PIEL, Lam. 2:6, and—

HIPHAL, Jer. 23:27, *to cause to forget*.

*HITHPAEL, i. q. Niphal, Ecc. 8:10. Hence—

שָׁכַח m. *forgetting, forgetful*, Isa. 65:11. Pl. const. *שָׁכַחִי* Ps. 9:18.

שָׁכַח Ch. *to find*.

ITHPEAL, *הִשְׁכַּחְתָּהּ* *to be found*, Dan. 2:35; Ezr. 6:2.

APHEL, *הִשְׁכַּח*—(1) *to find*, Dan. 2:25; 6:6, 12.

(2) *to acquire, obtain*, Ezr. 7:16.

שָׁכַחָהּ (perhaps "wandering"), [*Shachia*], pr. n. m. 1 Ch. 8:10 [*שָׁכַחָהּ* is the reading of some copies].

שָׁכַךְ (kindred to the root *שָׁכַח*) inf. *שָׁךְ*—(1) TO INCLINE ONESELF, TO STOOP (as one who sets snares), Jer. 5:26.

(2) *to subside as water*, Gen. 8:1; *to be appeased as anger*, Esth. 2:1; 7:10.

HIPHAL, *to still* (a sedition), Nu. 17:20.

שָׁכַל fut. *יִשְׁכַּל* TO BE BEREAVED of children, *to be childless* (Arab. *نَكَلَ*, Aram. *תכל*), followed by an acc. Gen. 27:45, *לָמָּה אֵשְׁכַל וְאֵם שְׁנֵיהֶם* "why should I be bereaved of both of them?" Gen. 43:14, *וְאִנִּי בְּאִשִּׁי שְׁכַלְתִּי שְׁכַלְתִּי* "and I, if I be bereaved, I shall be bereaved," the expression of a person who calmly bears what appears inevitable (compare Esth. 4:16). 1 Sam. 15:33. Part. pass *שָׁכֵלָה* bereaved of children, Isa. 49:21.

PIEL שָׁן—(1) *to bereave*, Gen. 42:36; 1 Sam. 5:33—(a) used of wild beasts devouring children, Lev. 26:22, "I will send among you wild beasts that shall bereave you." Eze. 5:17; 14:15; compare Hos. 9:12;—(b) of a sword as consuming the youths, Deut. 32:25, מִחוּץ הַשָּׁבֶל הָרֶבֶב "without (in battle) the sword bereaves" (i.e. consumes the youths), Lam. 1:20; Jer. 15:7; Eze. 36:12—14.

(2) *to cause abortion* (in women, flocks, etc.), used of an unhealthy soil, 2 Ki. 2:19, intrans. *to make abortion*, i.e. *to suffer it* (Plin. Ep. 8, 10), as a woman, Ex. 23:26; a sheep or she-goat, Gen. 31:38; hence *to be sterile*, as a vine, Mal. 3:11. Part. מִשְׁבֵּלָת subst. *abortion*, 2 Ki. 2:21.

HIPHIL שָׁן—(1) like Piel, No. 1, *b*, to kill youths, Jer. 50:9 (where מִשְׁבֵּלָת should be read, not מִשְׁבֵּלָת).

(2) to miscarry, Hos. 9:14. See Piel No. 2.

שְׁכָלִים m. pl. *bereavement*, Isa. 49:20.

שָׁן see קָלָל.

שָׁן not used in Kal.

HIPHIL הִשְׁכִּים—(1) *to rise early in the morning*, either with addition of בִּבְרֹךְ Genesis 19:27; 20:8; 28:18; 32:1; or without it, Gen. 19:2; Ex. 32:6; Josh. 8:14. (Pr. perhaps to *put a load* on camels and other beasts, which nomadic tribes do very early in the morning, denom. from שָׁן, *Aeth.* ἡ ἡμέρα: to put a load on the shoulders, Matt. 23:4; comp. Ch. *שָׁן*, *karalúw*.) Followed by לָ to *get up early* to any place, Cant. 7:13. When joined with another verb it is for the adv. *early*. Hos. 6:4, שָׁן מִלְּפָנֶיךָ הַלֵּל "the dew disappearing early." Hos. 13:3. Hence inf. absol. הִשְׁכִּים adv. *early*. Prov. 27:14.

(2) figuratively, *to do earnestly, or urgently*. Jer. 7:13, וְדַבַּרְתָּ אֲלֵיהֶם הַשְׁכֵּם וְדַבַּרְתָּ "I have spoken to you earnestly." Jer. 11:7, — פִּי הָעֵד הָעֵרִיתִי הַשְׁכֵּם "for I have most earnestly testified;" 7:25; 25:3; 26:5; 32:33; 35:14, 15; 44:4; 2 Chron. 36:15; Zeph. 3:7, הַשְׁכִּימוּ הַשְׁחִיתוּ עֲלֵיהֶם "they earnestly acted wickedly." Once inf. in the Ch. form הִשְׁכֵּם for הִשְׁכֵּם Jer. 25:3. For Jer. 5:8, see under שָׁן.

שָׁן m. in pause שָׁן Ps. 21:13; with suffix שָׁנִי—(1) *THE SHOULDER*, or rather (as well remarked by Jo. Simonis) *the hinder part of both shoulder-blades, or the upper part of the back next below the neck*; a word, therefore, only used in the singular, differing from קָתָף. See Job 31:22, קָתָף מִשְׁכָּתִי תִפֹּל "let my shoulder fall from its shoulder-blade," i.e. from the back to which it

is joined. הֵן is here, although it is written without Mappik, to be taken with the printed Masorah as a suffix, compare Num. 15:28; and there is no need to lay down a new feminine form שָׁנָה = שָׁנָה. (This word appears to be a primitive, like many nouns implying members of the body, and the שָׁן appears to be derived hence). It is—

(a) the member on which a load to be borne is laid, Job 31:36. Isaiah 9:5, "the government shall be upon his shoulders," laid on him as a load for him to bear. Also, Isa. 22:22, "I will lay the key of the house of David upon his shoulder," i.e. I will give it to him to bear; compare the phrase שָׁן יְדִי, under the word יָד. Zeph. 3:9, "to serve God שָׁן אֶחָד with one back," i.e. with one mind, *ἑμοθυμადόν*, a metaphor taken from those that bear either a burden or a yoke; compare Syr. *ܡܒܠܝܢܐ*, jointly.

(b) the member on which blows are inflicted. Isa. 9:3, מַדְבַּר שָׁכְמוֹ "the rod (which threatened) his shoulder." Used also—

(c) in the phrase, שָׁן הַפָּנִי הַשָּׂדֶה *to turn the back*, used of one going away, 1 Sam. 10:9 (comp. עָרָה Josh. 7:12; Jer. 48:39); hence is illustrated the passage, Ps. 21:13, שָׁן פִּי הִשְׁחִיתוּ Vulg. "*quoniam pones eos dorsum*," i.e. thou caustest them to turn their backs (compare עָרָה Psalm 18:41). LXX. *ὁ θῆσεν αὐτοὺς νῶτον*.

(2) metaph. *a tract of land* (pr. elevated, as if a back), like the Arab. *مَنْبَك* a shoulder and a tract of land, Gen. 48:22.

(3) [*Shechem*], pr. n.—(a) of a city in Mount Ephraim, situated between Mounts Ebal and Gerizim, where afterwards stood Flavia Neapolis, whence it is now called نابلس *Nablus*, Gen. 12:6; 33:18; 34:2; Josh. 20:7; 21:20, 21; Psalm 60:8; 1 Ki. 12:25. LXX. *Συχέμ* (compare Acts 7:16). Vulg. *Sichem*. With the parag. שָׁכְמָה to Sichem, Hos. 6:9. See Relandi *Palæstina*, page 1004—10. —(b) a Canaanite, Gen. 33:19; 34:2, seqq.

שָׁן ("back"), [*Shechem*], pr. n. of a son of Gilead, Num. 26:31; Josh. 17:2.—(2) m. 1 Chr. 7:19. Patron. of No. 1, is שָׁכְמִי Num. loc. cit.

שָׁכְמָה according to some i. q. שָׁכְמָה Job 31:22; but see above שָׁן.

שָׁן, שָׁן fut. שָׁנִין.—(1) *TO LET ONESELF DOWN*, to settle down, e.g. the pillar of fire and cloud, Num. 9:17, 22; 10:12; Ex. 24:16.

(2) *to lie down*, especially to take rest, used of the lion, Deut. 33:20; of a nation lying in tents, —

camped, Num. 24:2, of clouds overshadowing any day, followed by אל Job 3:5. Hence to rest, Jud. 5:17; Prov. 7:11, יִשְׁכְּנוּ רַגְלֶיהָ "her feet rest not in her house."

(3) to dwell, to abide (Arab. سكن id.), followed by פ of place, Gen. 9:27; 14:13; 26:2; Jud. 8:11; followed by an acc. of place, Isa. 33:16; Ps. 68:7. Of frequent occurrence is the phrase שָׁכַן אֶרֶץ to dwell in, or inhabit the land, to possess it quietly, Prov. 2:21; 10:30; Ps. 37:29; and without אֶרֶץ Ps. 102:29 (compare a similar ellipsis, Isa. 57:15, "God, who inhabits (the heavens) for ever"); 2 Sam. 7:10, וְשָׁכַן בְּתוֹכָם "and (the people) shall inhabit in their own place;" Deut. 33:16, שֹׁכֵן סִנְיָה "the dweller in the bush," i. e. Jehovah, compare Ex. 3:2. With a dative pleon. Ps. 120:6, לָהּ שֹׁכֵנָה לָהּ "to dwell for oneself."—Part. pass. שֹׁכֵן act. dwelling, like the French *logé*, Jud. 8:11.—Once metaph. to dwell in any thing is used for to be familiar with it (see פָּכַן and Arab. سكن to be familiar), Pro. 8:12, "I, wisdom, יִשְׁכְּנִי עִרְסָה dwell in prudence," am altogether acquainted with her.

(4) pass. to be inhabited, as a place, i. q. יָשַׁב, No. 4, Jer. 50:39; 33:16; 46:26; Isa. 13:20; used of a tent which is pitched, Josh. 22:19.

PIEL, to cause to dwell, Jer. 7:7; Num. 14:30. Jehovah is sometimes said שָׁכַן שְׁמוֹ i. e. to fix his abode any where [cause his name to dwell], Deu. 12:11; 14:23; 16:6, 11; 26:2, i. q. שָׁמַם שְׁמוֹ under No. 1, f. Hence may be explained Ps. 78:60, אֶתֵּל שֹׁכֵן בְּאֶרֶם "the tent (in which) he caused (his name) to dwell amongst men," unless it be preferred "the tent which he placed amongst men," compare Joshua 18:1; 22:19. Also from this phrase is taken the Talmudic שְׁכִינָה "presence of God."

HIPHIL, to cause any one to dwell, Gen. 3:24; Job 11:14; to place a tent, Josh. 18:1 (compare Kal, Josh. 22:19); Ps. 7:6, יְבֹאֲדֵי לְעִשְׂרֵי יִשְׁכְּנוּ "let him make me (my honour) to dwell in the dust," prostrate me on the dust.

Derivatives, מִשְׁכָּן, שְׁכִינִיָּה—שָׁכַן.

שָׁכַן Chald. id., Dan. 4:18.

PAEL שָׁכַן to cause to dwell, Ezr. 6:12.

שָׁכַן constr. שָׁכַן Hos. 10:5; fem. with suff. שְׁכִינָתָה Ex. 3:22; plur. שְׁכִינֹתָ Ruth 4:17.—(1) an inhabitant, Isa. 33:24; Hos. loc. cit.

(2) one dwelling near; used of nations, Psalm 44:14; 79:12; Jerem. 49:18; a neighbour, Prov. 27:10. Fem. see above.

שָׁכַן with suff. שְׁכֵנִי m, a dwelling; once found Deut. 12:5.

שְׁכִינִיָּה ("intimate with Jehovah," as if dwelling with him; compare the root No. 3, fin.), [Shechaniah], pr. n. m., 1 Ch. 3:21.—(2) Neh. 3:29.—(3) Neh. 6:18.—(4) Ezr. 10:2.—(5) Ezr. 8:3.—(6) Ezr. 8:5.—(7) Neh. 12:3; see שְׁכִינִיָּה.

שְׁכִינִיָּה (id.) [Shechaniah], pr. n. m., 2 Chron. 31:15.

I. שָׁכַר fut. יִשְׁכַּר; Arab. سكر—(1) TO DRINK TO THE FULL (i. q. דָּוָה), Hagg. 1:6; to drink to hilarity, Cant. 5:1; Gen. 43:34. It is very often—

(2) to make oneself drunken, Gen. 9:21; followed by an acc. of the drink, Isaiah 29:9; 49:26; followed by מִן Isa. 51:21. Metaph. in the prophets the wicked are said to be drunken, since they rush, by a kind of madness, upon their own destruction, Isa. 29:9; 51:21; Lam. 4:21; Nuh. 3:11. Compare בָּרוֹס תִּרְעַלָּהּ Part. pass. שְׁכָרָה drunken, Isa. 51:21.

PIEL, to make drunken, 2 Sam. 11:13; metaph. (see Kal), Jer. 51:7; Isa. 63:6.

HIPHIL, id., to make drunken—(a) arrows with blood, Deut. 32:42.—(b) nations (see Kal and Piel), Jer. 51:57.

HITHPAEL, to act as one drunk, 1 Sam. 1:14.

Derivatives, שְׁכָרָה—שָׁכַר, שֹׁכֵר.

II. שָׁכַר (kindred to שָׁכַר) to hire, to reward, see אֶשְׁכֵּר.

שָׁכַר m. strong drink, intoxicating liquor, whether wine, Nu. 28:7, or intoxicating drink like wine, made from barley (Herod. ii. 77; Diod. i. 20, 34), or distilled from honey or dates (see Hieron.

Opp. ed. Martianay, t. iv. p. 334). Arab. سكر wine made from dry grapes or dates. It is often distinguished from wine, Levit. 10:9; Num. 6:3; Jud. 13:4, 7; in poetry there is often in one member שָׁכַר, in the other יַיִן Isa. 5:11; 24:9; 28:7; 29:9; 56:12; Prov. 20:1; 31:6; Mic. 2:11.—Isa. 5:22, wine mingled with spices appears to be intended, i. q. מִסְכָּר מִיָּנ.

שְׁכָרָה m. drunkenness, Eze. 23:33; 39:19

שְׁכָרוֹן ("drunkenness"), [Shicron], pr. n. of a town on the northern border of Judah, Josh. 15:11.

שָׁל m. error, fault, 2 Sam. 6:7; from the root שָׁלַח No. II.

ש a particle of the later Hebrew, blended from the prefix **ש**, i. q. **ש** and **ל**. It is very frequent in the Rabbinic, and is prefixed to a genitive (compare **ש** under **ש** A, No. 3); in the O. T. it only occurs with prefix.

(1) **ש** on account of, i. q. **ש** (p. xc, A), Jon. 1:7, **ש** "on account of whom," for which there is, verse 8, **ש**. Verse 12, **ש** "on account of me." To this answers the Aram. **ש** compound of **ש**, **ש** = **ש** and **ל**.

(2) **ש** pr. in (omni) eo quod, in whatsoever. Ecc. 8:17, **ש** **ש** **ש** **ש** "in whatsoever a man labours (i.e. how much soever, he labours) yet he does not find." It answers to the Aramæan particle **ש**, which is however *propterea quod, quia, because that*. To give my own opinion, the context seems to be hardly sound, and perhaps we should read **ש** **ש**, which excellently suits the sense.

ש m. adj. *tranquil*, Job 21:23, compounded of two synonyms, **ש** and **ש**, or else formed wholly from the latter, by insertion of the letter **ל**, compare **ש** and **ש** to be hot.

ש not used in KAL.—Arab. **ش** is i. q. **ش** to break (a vessel, a sword), so as to make notches (*Sharten*) on the edge and margin; Chald. **ש** Pael, to join together, to connect; whence **ש** **ש** **ש** steps or rounds of a ladder, so called from joining together (*bie Spalten*). In Hebrew this verb appears to have meant, TO JOIN PLANKS BY TENONS (*ineinanderzapfen*), from tenons resembling teeth or notches (compare architect. term, *Berzahnung*).

PUAL, part. Ex. 26:17, "two tenons (*Zapfen*) (there shall be) to each board **ש** **ש** **ש** **ש** joined to one another" (perhaps by transverse pieces of wood under the sockets). But LXX. *ἀντιπρόσθεν* *ἑκαστῶν τῶν ἱρίων*, opposite one to another. Hence—

ש m. plur. pr. *joinings, joints at the corners* (of a pedestal); hence *ledges or borders*, covering joints, 1 Ki. 7:28, 29.

ש m. SNOW, Job 24:19; Ps. 147:16. (Arab. **ش**, Aram. **ش**.) Hence is a denom. in—

HIPHAL, **ש** **ש** **ש** **ש** to be white like snow, to be of a snowy colour (compare, as to the use of the Conj. Hiphil, in denoting colours, under **ש**, Ps. 68:15, "when the Almighty scattered kings in it (the earth), **ש** **ש** **ש** **ש** it was snowy" (with the bodies of the slain, compare *Æn. v. 865; xii. 36,*

campi ossibus albert), like snow "in Moun: Zalmon." Others take it differently, as Kimchi, "it shines as snow in darkness;" Schnurrer, "it will be refreshed in the shade," compare **ש** IV. to make joyful (prop refresh).

I. **ש** and **ש** TO BE SAFE, SECURE, especially used of one who securely enjoys prosperity, Job 3:26; 12:6; Ps. 122:6. Pret. **ש** Job loc cit., fut. **ש**. (Arab. **س** to be tranquil and secure in mind. Kindred roots are **ש** and **ש**, and branches from the same stock are found in the Indo-Germanic languages, both in the sense of quiet and silence, and in that of welfare, as *συχωλη*, quiet, ease, Lat. *sileo* = **ש**, and *salvus*, *salu-s*.)

Derivatives, **ש**, **ש**, **ש**, **ש**.

II. **ש** i. q. Ch. TO WANDEE, to sin from ignorance or inadvertence.

NIPHAL, id. 2 Ch. 29:11.

HIPHAL, to lead astray, to deceive, 2 Ki. 4:28.

Derivatives, **ש**, **ש**, and **ש**.

III. **ש** i. q. **ש**, **ש** TO DRAW OUT. Hence many derive fut. apoc. **ש** (for **ש**), Job 27:8, **ש** **ש** **ש** "when God draws out his soul," sc. from his body, as if from the sheath of his soul (comp. **ש**). So Chald. and Syr.; and this opinion may be acceded to. We should not, however, reject Schnurrer's conjecture, who supposes **ש** to be contracted for **ש** **ש** **ש** **ש** he asks, compare Arab. **سأل** **سأل**, although, if this were adopted, we should apparently read **ש**.

Derivative, **ש**.

ש Ch. to be safe, secure, Dan. 4:1.

ש Ch. error, Dan. 3:29 כחב, i. q. **ש**, **ש**.

ש (i. q. **ש** "prayer," compare 1 Sa. 1:17), [*Shelah*], pr. n. of a son of Judah, Gen. 38:5; 46:12. Patron. **ש** Num. 26:20.

ש pr. n. of a town, see **ש** No. 2.

ש f. *flame*, from the root **ש**; whence the Chald. and Syriac **ש** **ש** Job 15:30; *Emk* 21:3; Cant. 8:6, **ש** **ש** (in other copies conjointly **ש** **ש**, and without **ש** **ש**, without change of sense) "the flame of Jehovah," i.e. lighting.

ש once **ש** Job 91:23, and **ש** Jer. 49:31

m. **שלח**, f. pl. constr. **שלח** (from the root **שלח** No. I). — (1) *safe, secure*, 1 Ch. 4:40; especially living tranquilly, securely, Job 16:12; Ps. 73:12. Neutr. security, Job 20:20.

(2) in a bad sense, *secure, at ease, careless*, compare **שלח** No. 2, Eze. 23:42.

שלח m. *tranquillity, security*, Ps. 30:7.

שלח see **שלח**.

שלח see **שלח**.

שלח f. id. Prov. 17:1; Ps. 122:7; Eze. 16:49. Pl. **שלחות** whilst thou wast living securely, Jerem. 22:21. **שלח** in (the midst of) security, Dan. 8:25; 11:21 (compare Job 15:21), i.e. unexpectedly, suddenly, like the Chald. and Syriac **שלח**, compare 1 Sam. 20:21; **שלח** "for there is safety to thee," verse 7, compare 2 Sam. 18:28; where one who brings joyful news cries out, **שלח**, compare 1 Chron. 12:18. (In Arabic **السلم عليك** *es-salām 'aleika*, and in Syriac **ܡܠܚܐ ܕܚܝܬܐ** are phrases with which those who approach or pass by are accustomed to salute, but that phrase never occurs in the Old Test. in that sense.)

(2) in a bad sense, *carelessness, impiety*, Pro. 1:32. See **שלח**.

שלח f. Chald. *security*, Dan. 4:24.

שלוחים m. pl. *dismissal, sending away*—(a) of a wife, *divorce*, Ex. 18:2; hence *a bill of divorce*, metaph. Mic. 1:14. — (b) of a daughter, *dotatio*, marriage present, 1 Ki. 9:16. Compare **שלח** Jud. 12:9.

שלום m. (from the root **שלם**)—(A) adj. *whole, entire*, i.e. —

(1) of body, *healthy, sound*, Gen. 43:27; **השלום** **אבירכם** "is your father in health?" 1 Sam. 25:6; 2 Sam. 17:3; 20:9; Job 5:24; Ps. 38:4; **אין שלום** **בגדמתי** "there is nothing entire (i.e. sound) in my bones," Isa. 26:3.

(2) in number, *in full number*, Jer. 13:19.

(3) *secure, tranquil*, Job 21:9. Pl. *those who seek peace*, Ps. 69:23. Hence—

(4) *a friend*, Ps. 55:21.

(B) subst.—(1) *wholeness, safety, soundness, health* (Arab. **سلام**), Deuter. 29:18; 1 Sam. 16:4;

השלום באך "dost thou come in peace?" (the answer is **שלום**) 1 Ki. 2:13; 2 Ki. 5:21; 9:11, 17, 22. The following phrases are particularly to be noticed—

(a) **השלום** (once without ה: **שלום** 2 Sa. 18:29) "is he well?" a phrase particularly used in asking for the absent, Gen. 29:6; 2 Ki. 4:26. The answer is **שלום**, Gen. loc. cit. compare 43:28. Hence—

(b) **שאל לך שלום** **לשלום** *to ask any one concerning health and welfare*, i.e. *to salute* any one (see under the word **שאל** No. 3, b, compare 2 Sam. 11:7; **וַיִּשְׁאַל דָּוִד לְשָׁלוֹם הַמִּלְחָמָה** "and David asked how the war

went on"), also **רָאָה אֶת-שָׁלוֹם ב'** to see how any one fares, Gen. 37:14; **וַיֵּרָד וְיֹנִי** Esth. 2:11; **וַיֵּרָד וְיֹנִי** 1 Sa. 17:18; Ellipt. 2 Kin. 10:13; "we go down (to see) after the welfare of the children of the king," i.e. to salute and visit the king's children.

(c) **לְכִי לְשָׁלוֹם** 2 Sa. 15:9, is a phrase addressed to one who goes away, Gr. *ὑπάγε εἰς εἰρήνην*, Mark 5:34; and *πορεύου εἰς εἰρήνην*, Luc. 7:50; on the other hand—

(d) **שָׁלוֹם לְךָ**, *welfare to thee, to you*, Jud. 6:23; 19:20; Dan. 10:19; Gen. 43:23; is used to encourage one who is fearful, and to assure him of peace, in this sense, There is nothing for thee (for you) to fear, thou art (ye are) in safety; on this account there is added three times **אֵל תִּירָא**, **אֵל תִּירָא**, **אֵל תִּירָא**, compare 1 Sam. 20:21; **כִּי שָׁלוֹם לְךָ** "for there is safety to thee," verse 7, compare 2 Sam. 18:28; where one who brings joyful news cries out, **שָׁלוֹם**, compare 1 Chron. 12:18. (In Arabic **السلم عليك** *es-salām 'aleika*, and in Syriac **ܡܠܚܐ ܕܚܝܬܐ** are phrases with which those who approach or pass by are accustomed to salute, but that phrase never occurs in the Old Test. in that sense.)

(2) *peace* (since in time of peace affairs are safe and sound), opp. to war, Lev. 26:6; 1 Ki. 2:5; Jud. 4:17; **וְיָרָא לְשָׁלוֹם** to invite any one to peace, i.e. to offer peace, Deu. 20:10; Jud. 21:13; **עָנָה שָׁלוֹם אֵת** to accept the offered peace, Deu. 20:11; **וַיַּעַשׂ שָׁלוֹם** to make peace with any one, Jos. 9:15; Isa. 27:5; **אִישׁ שָׁלוֹם** a peaceful man, Psalm 37:37; **דְּבַר שָׁלוֹם** words of peace, Deu. 2:26.

(3) *concord, friendship*, **אִישׁ שְׁלוֹמִי** my friend, Ps. 41:10; Jer. 20:10; 38:22; Obad. 7, **דְּבַר שָׁלוֹם** those who speak friendly; Ps. 28:3; comp. Esth. 9:30.

שָׁלוֹם [Shallum] see **שָׁלָם**.

שָׁלוֹם *retribution*, see **שָׁלָם**.

שָׁלוֹם (perhaps a corruption for **שָׁלָם**) [Shallum] pr. n. m. Neh. 3:15.

שָׁלוֹשׁ three, see **שָׁלָשׁ**.

שָׁלוֹת or **שָׁלוּ** Chald. f. *error, fault*, Dan. 6:6; Ezr. 4:22; from the root **שָׁלַח** No. II.

שָׁלַח fut. **יִשְׁלַח**, inf. absol. **שָׁלַח**, const. **שָׁלַח**, once **שָׁלַח** Isaiah 58:9.—(1) to SEND (LXX. ἀποστέλλω, ἐξαποστέλλω). Const.—(a) absol. Genesis 38:17.—(b) followed by an acc. of pers. Genesis 43:8; 45:5; Isa. 6:8 (with a dat. pleon. **לְךָ** **שָׁלַח** send, Nu. 13:2); once in the later Hebrew followed by ? of pers. 2 Ch.

7:7.—(c) followed by אל of the person to whom one sends, (Gen. 37:13; Exodus 3:10; 7:16; rarely אל the Ch. על Neh. 6:3; Jer. 29:31; also followed by ל with an inf. to send (any one) to do any thing, Nu. 14:36; Isa. 61:1.—(d) followed by an acc. of thing and אל of pers. to send any thing to any one, as letters, Jer. 29:25; Esth. 9:20, 30; followed by ל of pers. Gen. 45:23.—(e) The accus. of the person sent is often omitted, Gen. 31:4, "he sent and called Rachel," i. e. he sent (some one) who brought Rachel. Gen. 41:8, 14; or the person sent is put with the prefix קיד 1 Kings 2:25, וישלח המלך ביד בניהו "and the king sent, by Benaiah," i. e. he deputed Benaiah. Exod. 4:13, שלח נא בירחשלח "send by whom thou wilt send."—(f) A singular use is in 2 Sa. 15:12, וישלח אבשלום את אחיתופל מעירו מגילה "and Absalom sent (and brought) Ahitophel from Gilo his city."

Specially—(aa) any one is said to send words to another, i. e. to inform by a messenger (fagen lassen, entbieten). Prov. 26:6, שלח דברים ביד פסיל "he who sends words by a fool," who uses a foolish messenger to carry a mandate. Gen. 38:25, שלחה אל "she sent these words to her father-in-law" (sic fies ihm fagen). 1 Ki. 20:5; 2 Ki. 5:8; without אל 1 Sa. 20:21. Followed by an acc. of the message, 1 Ki. 5:23, עד רמקום אשר שלח אל "unto the place which thou wilt shew me." 1 Kings 20:9; 21:11; Jer. 42:5, 21; 43:1; followed by two acc. to command any thing to any one, 2 Sam. 11:22, " (and he) told David אשר שלחו יואב all things which Joab had charged him." 1 Ki. 14:6; Isai. 55:11.—(bb) God is said to send either calamities and plagues, Josh. 24:12; or aid, Ps. 20:3; or oracles, Isa. 9:7; Ps. 107:20; but see Piel.

(a) to dismiss, to let go, i. q. Piel, No. 2. Psal. 50:19, פיד שלחתי בקצה "thou lettest thy mouth go (as if unbridled) to evil." Pregn. יד מן שלח to let one's hand go (and withdraw it) from any thing, 1 Ki. 13:4; Cant. 5:4.

(3) to send out, to stretch out, as a finger (as done in derision), Isa. 58:9; a rod, Ps. 110:2; 1 Sa. 14:27; a sickle to put it into the corn, Joel 4:13; compare Apoc. 14:15, 18; especially the hand (Hom. χείρας ἰάλλω, Od. ix. 388; x. 376), Genesis 3:22; 8:9; 19:10; 48:14; Job 1:11.—(a) followed by ל to any thing, 1 Kings 13:4 (in a hostile sense). 1 Ch. 13:10.—(b) followed by ל to put the hand to any thing, Job 28:9; also to put the hand or force on any thing (פיד an jem. vergreifen), Genesis 37:22; 1 Sa. 26:9; Esth. 8:7; and to put the hand to any thing, i. e. to purloin it (פיד an etwas vergreifen), Ex. 28:7; Esth. 9:10; Ps. 125:3; Daniel 11:48.—(c)

ל to lay hands upon any one, Gen. 22:12; Ex. 24:11.— Sometimes יד is omitted. Ps. 18:17, ושלח מקורם to stretch (the hand) from on high, followed by אל 2 Sa. 6:6; followed by ל Obad. 13.—Part. pass. שלוח stretched out, i. e. slender (of a hind), Gen. 49:21; compare Piel No. 4.

NIPHAL, to be sent, inf. absol. ושלח Est. 3:13.

PIEL שלח—(1) i. q. Kal No. 1, to send, to depute, Isa. 43:14; followed by an acc. of pers. Gen. 19:13; 28:6; Isa. 10:6; and of the thing sent, 1 Sam. 6:3; followed by ל of the person to whom one sends, 2 Ch. 32:31. But Kal is used far more frequently in this signification; in Piel, on the other hand, it is to send (as God) on any one plague and calamity (see Kal No. 1, bb); followed by ל Deu. 7:20; 32:24; 2 Ki. 17:25; Ps. 78:45; followed by אל Eze. 14:19; על Ezek. 5:17. שלח קרן is, to send, i. e. to excite strife, Pro. 6:14, 19; 16:28.

(2) i. q. Kal No. 2, to dismiss, to let go, one who departs (opp. לו, to return), Gen. 32:27; Ex. 8:28; Lev. 14:7; a captive, Zech. 9:11; 1 Kings 20:42; compare 1 Samuel 20:22; to manumit a slave (see חפשי), to set out a daughter, give in marriage; more fully שלח חתונה Jud. 12:9; also to accompany one departing, to send him on his way (προσπεμναι). Gen. 18:16; 31:27; followed by ל and יד to deliver up to any one's power, Job 8:4; Ps. 81:13. Also to let any one down into a dungeon, Jerem. 38:6, 11; to let (the hair) hang down, Eze. 44:20.

(3) in a stronger sense, to cast, to throw—(a) things, as arrows, 1 Sa. 20:20; fire (into a city), Am. 1:4, seqq.; Hos. 8:14 (which is also expressed by שלח ד' to cast any thing on the fire; French, mettre à feu, Jud. 1:8; 20:48; 2 Ki. 8:12; Psalm 74:7).—(b) to cast forth, to cast down. Eccl. 11:1; Job 30:11, "they cast down the bridle before me," they act unbridledly. Job 39:3, "they cast down their sorrows," i. e. they bear their young with pain.—(c) to expel, to cast out some one, Gen. 3:23; 1 Ki. 9:7; Isa. 50:1; specially to divorce a wife, Deut. 21:14; 22:19, 29; Jer. 3:8; compare שלחם Job 30:12, ונלך שלחו "they push away my feet."

(4) i. q. Kal No. 3, to stretch out, to extend the hand, Pro. 31:19, 20; branches as a tree, Jer. 17:8; Eze. 17:6, 7; 31:5; Ps. 80:12; God a people, Ps. 44:3.

PUAL—(1) to be sent, deputed, Jud. 5:15; Pro. 17:11.

(2) to be dismissed, Gen. 44:3; Isa. 50:1; ונשלח forsaken, Isaiah 27:10; Prov. 29:15, ונשלח "a child left to himself," or dismissed, i. e. given up to its own will.

(3) *to be cast out, expelled.* Isa. 16:2, *לִשְׁלַח* "a bird cast out from the nest;" *to be cast anywhere, to be fallen anywhere* (followed by *ל*), Job 18:8.

HIPIL, i. q. Piel No. 1, *to send* a plague, a calamity; followed by *ל* Lev. 26:22; Am. 8:11.

Derivatives, *שָׁלַח*—*שְׁלָחִים*, *שְׁלָחָה*, *מִשְׁלָח*, *מִשְׁלָחוֹת*.

שָׁלַח fut. *שְׁלַח* Unald.—(1) *to send*, Dan. 3:2; followed by an acc. of thing, Ezra 4:17; followed by *ל* of the person to whom one is sent, Ezr. 4:11, 18; 5:7, 17.

(2) followed by *ל* *to extend the hand*, Dan. 5:24; followed by *ל* *to attempt* any thing, Ezr. 6:12.

שָׁלַח m. with suff. *שְׁלָחִי*—(1) *a weapon, missile*, as sent against an enemy; Arab. *سِلَاح* and *سِلَاح* coll.

arms; specially a sword; *سَالِح* armed; *سَلَح* Conj. V., *to arm oneself*, 2 Ch. 32:5; 23:10; Joel 2:8. *עָבַר שְׁלָחָה* *to perish by the weapon* (of death), Job 33:18; 3^d:12.

(2) *a shoot, a sprout*, Cant. 4:13; compare the root Piel No. 4.

(3) [*Selah, Shelah*], pr. name—(a) of a son of Arphaxad, Gen. 10:24; 11:12.—(b) of an aqueduct and pool near Jerusalem, which appears to be the same as *שִׁלּוֹחַ* (which see) Neh. 3:15. Vulg. *Siloë*.

שִׁלּוֹחַ (for *שְׁלָחִי*; as this noun is written in Chaldee, of the form *שִׁלּוֹחַ*, *שִׁלּוֹחַ* a sending of water, i. e. aqueduct; compare the root; Psa. 104:10; and Gr. *ἰέναι πόον*, Il. xii. 25) with the art. *הַשִּׁלּוֹחַ* [*Siloah*], pr. n. of an aqueduct at the foot of Zion, on the west of Jerusalem (see Joseph. Bell. Jud. v. 12, § 2; vi. 7, § 2; viii. § 5) [rather to the east of Jerusalem, through part of Ophel; see Robinson], Isaiah 8:6; called also *שִׁלּוֹחַ* Neh. 3:15, and *שִׁיחַ* (which see) [this is a different stream]; which latter the Chald. and Syr., 1 Ki. 1:33, 38, render *שְׁלָחִי*; although these two names are thus to be distinguished, that Gihon (breaking forth) prop. denotes the fountain; Siloah (sending) is properly the aqueduct. Some, from the words of 2 Ch. 32:30, have incorrectly supposed the fountains to have been to the east of the city; the words should be rendered, "(Hezekiah) brought (the waters of Gihon) down to the west of the city" (the fountain being on the south-west); nor does the authority of modern tradition avail anything against that of Josephus, loc. cit., although it has been followed on most maps. [Gihon and Siloah should not be con-

founded; the former is west of Jerusalem, the latter runs through the hill Ophel to the south-east; it is the confounding of the two which occasions all the difficulty.] LXX. and Josephus, loc. cit. write the name *Σιλωάμ*; and so, Joh. 9:7 (where this name is rendered *ὁ ἀπεσταλμένος*; abstr. for concr.). See Relandi Palæstina, p. 858; my Comment. on Isaiah 7:3; also Tholuck, Beytr. z. Erkl. des N. T., p. 123, seqq. [and especially Robinson.]

שְׁלָחוֹת fem. plur. *shoots, sprouts*, Isa. 16:8; see the root No. 3.

שְׁלִיחַ (perhaps, "armed"), [*Shilhi*], pr. n. m., 1 Ki. 22:42; 2 Ch. 20:31.

שְׁלִיחִים ("armed men"), [*Shilhim*], pr. n. of a city situated in the tribe of Judah, Josh. 15:32.

שִׁלְחָן plur. *שְׁלָחוֹת* m. *a table*, so called from its being extended, spread out (see the root No. 3, and Gr. *ταύειν τράπεζαν*, Od. x. 370), Ex. 25:23, seqq. *שִׁלְחָן* *to spread a table*, Psal. 23:5; Prov. 9:2. *שִׁלְחָן הַפָּנִים* Nu. 4:7; and in the later Hebrew, *שִׁלְחָן הַפִּשְׁעָרָה* 1 Chr. 28:16; 2 Chron. 29:18, the table of shew bread, see *לֶחֶם* No. 2. *שִׁלְחָן יְהוָה* the table of Jehovah, i. e. the altar, Mal. 1:7. *אָכַל שִׁלְחָנִי* those who eat at thy table, 2 Sam. 19:29; 1 Ki. 2:7, for *שִׁלְחָנִי* *אֲכָלִים* 2 Sa. 9:11.

שָׁלַט fut. *שְׁלֹט* a word of the later Hebrew—(1) *to rule* over any one, followed by *ל* Ecc. 2:19; 8:9; and *עַל* Neh. 5:15.

(2) *to obtain power, get the mastery*, followed by *ל* Est. 9:1. (Arab. *سلط* to be hard, vehement, whence *שָׁלִיט* No. 1, *שָׁלַט*; the power of ruling appears only in the derivative nouns, as *سُلْطَان* power, hence the concr. Sultan. To this appears to answer Germ. *schalten*).

HIPIL—(1) *to cause to rule*, Ps. 119:133.

(2) *to give power* over any thing, Eccles. 5:18; 6:2. Compare *מָשַׁל* Ex. 21:8.

Derivatives, *שָׁלַט*—*שְׁלָטָן*, *שָׁלִיט*.

שָׁלַט fut. *שְׁלֹט* Chald.—(1) *to rule, to have dominion*, followed by *ל* over any thing, Dan. 2:39; 5:7, 16; *to have power* over any thing, Dan. 3:27. (2) followed by *ל* *to rush* upon any thing, ibid., 6:25.

APHEL, *to cause to rule, to make ruler*, followed by *ל* over any thing, Dan. 2:38, 48.

שָׁלַט, only plur. *שְׁלָטִים* constr. *שָׁלִיט* m. *a shield*

apparently so called from its *hardness* (see the signification of the Arabic root, and the n. שלם), 2 Sam. 8:7, הַזָּהָב שְׁלֵטִי "shields of gold;" 2 Ki. 11:10; 2 Ch. 23:9; Cant. 4:4; Ezek. 27:11 (in which passages, shields are mentioned as hung for ornament on the walls). Jer. 51:11, "sharpen the weapons שְׁלֵטִי fill the shields," i. e. cover the body with the shield. Interpreters long doubted as to the meaning of this word, some rendered it *quivers* (as after Jarchi, Jo. Jahn, Archæol., ii. 2, page 428), or *darts*, compare سَلْط an arrow. The signification which I have given is that, which, from Kimchi onwards, has been most approved, and it is confirmed by the probable etymology, by the context of the cited passages, and by the authority of ancient versions. Thus the Targum and Syriac often retain the same word as being used in Aramæan. The Targum on the Chron. in two places (1 Chr. 18:7; 2 Chr. 23:9) render *shields*, that on Jeremiah (13:23) uses the words שְׁלֵטִי וְקַמָּחִיָּה in speaking of the leopard with spots in form resembling a shield. In the later Syriac this word appears to have fallen into disuse, for Bar Bahlûl in Lex. Oxon. MS., under the word fluctuates himself between the various opinions of Syriac interpreters (most of whom render it *quivers*).

שְׁלֵטִי masc. *powerful*, Ecc. 8:4; followed by אֵל *having power*, over any one, verse 8.

שְׁלֵטִי Chald. *lord, magistrate*, Dan. 3:2.

שְׁלֵטִי constr. שְׁלֵטִי Chald. *dominion, rule*. Dan. 3:33; 4:19; 7:6, 14; 6:27, שְׁלֵטִי מְלָכִיָּה "in all my dominion." Plur. *kingdoms*, 7:27. Arab. سلطان fem. *dominion*, and constr. *lord, king, sultan*.

שְׁלֵטִי f. see שְׁלֵטִי No. 1.

שְׁלֵטִי in pause שְׁלֵטִי masc. (from שְׁלֵטִי No. I), *tranquillity, silence*. 2 Sam. 3:27, שְׁלֵטִי *tranquilly*, i. e. privately.

שְׁלֵטִי f. *afterbirth*, which comes from the womb after the birth, from the root שְׁלֵטִי No. III. Arabic سَلْ membrane, in which the fetus is enveloped, Conj. II, to extract this membrane. Deut. 28:57. Talmud. שְׁלֵטִי afterbirth.

שְׁלֵטִי & שְׁלֵטִי i. q. שְׁלֵטִי, which see.

שְׁלֵטִי m. שְׁלֵטִי f. (for שְׁלֵטִי, for י is lost in inflexion) —

(1) *hard, vehement*, i. q. سَلِط, and fem. שְׁלֵטִי Arabic سَلِطَة an imperious and impudent woman, Ezek. 16:30.

(2) *having power over anything*, Ecc. 8:8, and subst. *powerful one, ruler*, Ecc. 7:19; 10:5; Gen. 42:6.

שְׁלֵטִי Chald. — (1) *powerful*, Dan. 2:10; 4:23; *having power over any thing*, followed by אֵל of thing, Dan. 4:14, 22, 29; 5:21; subst. *a prince*, Dan. 2:15; 5:29; Ezr. 4:20.

(2) followed by אֵל with an inf. (there is, there is given) *power* to do anything, Ezr. 7:24.

שְׁלֵטִי & שְׁלֵטִי (with Kametz impure), m. — (1) *triens, triental, a third*, a measure of corn, prob. the third part of an ephah (see מִשְׁכָּה), i. q. מִשְׁכָּה, μέτρον; whence the LXX. commonly renders מִשְׁכָּה τρία μέτρα (comp. Gr. ἡ τριάρη, Germ. ein Quart [Engl. quart]), Isa. 40:12. Used generally of a measure, Ps. 80:6, שְׁלֵטִי "thou waterest them with tears with a measure," i. e. abundantly. LXX. ἐν μέτρῳ, Vulg. in mensura.

(2) *a triangle*, an instrument of music, struck in concert with drums, as is now the case with military music. Pl. 1 Sa. 18:6.

(3) *tristata* (Gr. τριστάρης), *a third man*, a noble rank of soldiers who fought from chariots, ἀναβάται, παραβάται (Exod. 14:7, "he took all the chariots of Egypt וְשָׁרִי וְשָׁרִי and warriors in every one of them." Ex. 15:4; 1 Ki. 9:22; compare 2 Ki. 9:25); used of the body-guard of kings, 1 Ki. 9:22; 2 Ki. 10:25; 1 Ch. 11:11; 12:18. LXX. τριστάραι, i. e. according to Origen, in Catenis (although contrary to the Greek Glossographers, see Schleusner, Thes. v. page 338), soldiers fighting in chariots, of which each one contained three soldiers, one who drove the horses, and two who fought; comp. τριστάραι, one of three men who formed a row in a tragic chorus. — Their captain is called שְׁלֵטִי 2 Sam. 23:8; and 1 Ch. 12:18, in a fuller form, שְׁלֵטִי הַמִּשְׁכָּה, the same person appears also to be the שְׁלֵטִי הַמִּשְׁכָּה, who was one of the king's nearest attendants, 2 Ki. 7:2, 17, 19; 9:25; 15:25. Hence pl. שְׁלֵטִי Pro. 22:20 קרי, perhaps *principalia*, i. e. noble things, compare Pro. 8:6.

שְׁלֵטִי m. שְׁלֵטִי f. pl. שְׁלֵטִי (from שְׁלֵטִי, *third*, Gen. 2:14; Nu. 2:24; Isa. 19:24; Job 42:14, and so frequently. Pl. שְׁלֵטִי subst. *chambers* of the third story, Gen. 6:16. — Fem. specially is — (a) *a third part*, Nu. 15:6, 7; 2 Sam. 16:2 — d

with ה parag. **שְׁלִישִׁית** adv. *the third time*, Eze. 21: 19.—(c) *the third day, on the third day*. 1 Sam. 30:12; **שְׁלִישִׁית** הַשְּׁלִישִׁית "at this time to-morrow (or) the third day."—(d) *the third year*, Isaiah 15:5; Jer. 48:34; see **שְׁלִישִׁית** page DCV, A.

שָׁלַךְ not used in Kal (cognate to **שָׁלַח**).

HIPHIL—(1) TO CAST, TO THROW, Gen. 21:15; Num. 35:20, 22; *to cast away*, 2 Ki. 7:15; Ezek. 20:8; Ecc. 3:6 (opp. to **שָׁמַר** to retain); *to cast about*, as stones, Ecc. 3:5 (opp. to **קָבַץ** to collect). Constr. followed by **לָא** of the place into which anything is cast (into a pit, into water, into fire), Gen. 37:22; Num. 19:6; Deut. 9:21; Jer. 26:23; also, followed by **אֶת** Gen. 37:20; Ex. 32:24; Mic. 7:19; followed by **לָא** of the person at whom anything is cast (auf jem. werfen), Jud. 9:53. Job 27:22, **שָׁלַךְ** אֶתְּעֵלִי "he will cast upon him," sc. arrows, he will shoot at him; followed by **לָא** *to cast anything (to a dog)*, Exod. 22:30; followed by **מִן** of place, *to cast (any person or thing) out of a place*, Neh. 13:8; Deu. 29:27; *to pluck*, Job 29:17, **מִשְׁנֵי אֲשָׁלִיךְ מִכָּרְךָ** "from his teeth I plucked the prey;" followed by **מִמֶּנּוּ**, **שָׁלַךְ** *to cast away, throw off* (von sich werfen), Psa. 2:3; Ezek. 18:31.—The following phrases are figuratively used—(a) **הַשְּׁלִיךְ נַפְשׁוֹ מִבְּנֵי** i. e. to expose one's life to the greatest danger; Gr. παραβάλλεσθαι τὴν ψυχὴν, Il. ix. 322 (whence the Lat. *parabolanus*).—(b) **הַשְּׁלִיךְ אַחֲרָיו** Psalm 50:17, and **אֶחָד** to cast (anything) behind one, behind one's back, i. e. to neglect, to despise, 1 Ki. 14:9; Neh. 9:26; Isa. 38:17; Eze. 23:35. (As to the same phrase in Arabic, see my Comment. on Isa. loc. cit.)—(c) **הַשְּׁלִיךְ עַל** to cast anything upon God, i. e. to commit to his care, Ps. 55:23 (compare 37:5).—(d) **הַשְּׁלִיךְ מִן** God has rejected or expelled any one from his presence, i. e. he has rejected him, cast him off, 2 Ki. 13:23; 17:20; 24:20; 2 Ch. 7:20; Jer. 7:15.

(2) *to cast down, to overthrow*, as a house, Jer. 9:18. Metaph. Job 18:7, **וְתַשְׁלִיכֵהוּ עֲצָתוֹ** "and his own counsel shall cast him down."

HOPHAL **הִשְׁלָךְ** and **הִשְׁלָךְ**—(1) *to be cast, to be thrown, to be cast out*, Isa. 14:19 (where we must not join, "thou art cast out from thy sepulchre," but, "thou art cast out without thy sepulchre," i. e. which was thy due); followed by **אֶת** and **לָא** of place 2 Sa. 20:21; Jer. 14:16; Eze. 16:5; followed by **לָא** *to be cast forth (delivered) to any one*, Jer. 36:30. Metaph. Ps. 22:11, **עָלִיד הִשְׁלַכְתִּי מִרְחֹם** "I was cast upon thee from the womb," i. e. I committed my affairs to thee.

(2) pass. of Hiphil No. 2, Dan. 8:11. Hence—

שָׁלַךְ m. Lev. 11:17; Deu. 14:17, an aquatic bird, LXX. καταράκτης, al. καταρράκτης, i. e. a species of pelican, which casts itself down from the highest rocks into the water (*Pelecanus Bassanus*, Linn.). Vulg. *mergulus*; Syr. and Ch. fish-catcher. Compare Bochart, Hieroz. part ii. lib. ii. cap. xxi.; Oedmann, Verm. Sammlungen aus der Naturkunde, iii. page 68: and —.

שָׁלַכְתָּ f.—(1) *a cutting down* (pr. overturning, casting down) of a tree, Isa. 6:13.

(2) [*Shallecheth*] pr. n. of a gate of the temple, 1 Chr. 26:16.

שָׁלַל—(1) i. q. Arab. سَلَّ TO DRAW, TO DRAW OUT, Ruth 2:16; compare **שָׁלַל** and **שָׁלַח** No. III.

(2) *to strip off, to spoil*. (To this answer σῦλον, σκύλον, σκύλον spoliū, and σὺλάω, σὺλεύω, σὺλεύω, spoliō, also σκύλλω to draw off the skin, σίλλον ap. Hesych. funis). Constr. followed by an acc. of the thing, Eze. 26:12; and of the person spoiled, Eze. 39:10; Hab. 2:8; Zec. 2:12; **שָׁלַל** to take prey, Isa. 10:6; Eze. 29:19. It sometimes follows the analogy of a regular verb, sometimes that of verbs **עָלָה**, as **שָׁלַל**, **שָׁלַלְתָּ**; inf. **שָׁלַל** and **שָׁלַל**, fut. **שָׁלַל**.

HITHPOEL, **הִשְׁתַּלֵּל** (an Aram. form) for **הִשְׁתַּלֵּל** to be spoiled, Ps. 76:6; Isa. 59:15. Hence **שָׁלַל** and—

שָׁלַל m.—(1) *spoil, and gener. prey, booty*, Gen. 49:27; Ex. 15:9; and frequently; used also of cattle taken as booty, 1 Sa. 15:19; **שָׁלַל** David's spoil, i. e. taken by David, 1 Sam. 30:20; **שָׁלַל** חֶלֶק to divide prey, Gen. 49:27; Psa. 68:13; Jer. 21:9: **שָׁלַל** לוֹ נַפְשׁוֹ "his life shall be to him for booty," i. e. he shall be preserved alive, Jer. 38:2; 39:18. Once for **שָׁלַל** אִישׁ a spoiler, warrior, Jud. 5:30.

(2) *gain* (Ausbeute) Pro. 31:11.

שָׁלַם fut. **שָׁלַם**—(1) TO BE WHOLE, SOUND, SAFE. (Arab. سَلِمَ id. Kindred is the root, **שָׁלַם**, **שָׁלַח**.) Job 9:4; "who has set himself against him **שָׁלַם** and continued safe?" Job 22:21.

(2) *to be completed, finished*, of a building, 1 Ki. 7:51; Neh. 6:15; used of time, Isa. 60:20.

(3) denom. from **שָׁלַם** to have peace, friendship with any one. Part. **שָׁלֵם** [Psa. 7:5] "my friend" i. q. **שָׁלֵם** Ps. 41:10. Part. pass. **שָׁלֵם** peaceable. 2 Sam. 20:19; see Pual No. 3.

PIEL, **שָׁלַם** and **שָׁלַם**—(1) *to make secure, to keep safe*, Job 8:6.

(2) *to complete, to finish* (a building) 1 Kings 9:25.

(3) *to restore*, as something purloined, Ex. 21:36; something owed, Ps. 37:21; 2 Ki. 4:7; *to pay*, as vows, Psalm 50:14; sacrifices, Hos. 14:3; and figuratively, *to impart* comfort, Isa. 57:18.

(4) *to requite, to recompense*, followed by a dat. of pers. Jud. 1:7; 2 Ki. 9:26; Ps. 62:13; followed by an acc. of thing, Jer. 16:18; 32:18; followed by both cases, as *לְשָׁלֵם וְנָמְלוּ* (see *נָמַל* No. 1), also *לְשָׁלֵם וְנָמְלוּ* *לְעַד* *בְּמִשְׁכָּוֹ* *לְשָׁלֵם* to recompense to any one according to his works, Ps. 62:13; Jer. 50:29. There also follows (although rarely) an acc. of the person to whom any thing is paid (Germ. *jemanden bezahlen*). Psalm 31:24; Pro. 13:21; *וְאַחַר צִדִּיקִים יְלֻכֶּם מוֹטוֹ* "but prosperity rewards (pr. *bezalt*) the righteous," prosperity is their reward, Ps. 35:12.

PUAL—(1) pass. of Piel No. 3, *to be paid or performed* (used of a *תּוֹב*) Ps. 65:2.

(2) *to be recompensed*, Jer. 18:20; also *to receive the reward* (of deeds) Pro. 11:31; *בְּהִיטָה יִשְׁלַם* "behold there is a reward for the righteous in the earth, much more for the ungodly and sinner," Pro. 13:13.

(3) *to live friendly*, i. q. Kal No. 3. Part. *שָׁלֵם* the friend (of God), i. e. Israel [Christ], Isa. 42:19; parall. *יְהוָה עֲבָדָה* compare Hiphil No. 2.

HIPHIL—(1) *to complete, to execute*, Job 23:14; Isa. 44:26, 28; *to make an end of* a thing, Isaiah 38:12, 13.

(2) *to make peace* with any one (Arab. *سالم* id.); followed by *אִתּוֹ* Josh. 10:1, 4; followed by *עִמּוֹ* Deut. 30:12; 1 Ki. 22:45; but followed by *לָא* *to submit oneself* by a treaty of peace, Josh. 11:19 (Compare Arab. *سلم* Conj. IV., *to submit oneself* to the dominion of any one; specially *to commit one's affairs* to God; followed by *إلى*; whence *اسلم* obedience or submission to God and to Mahomet; hence true religion, meaning Mahometanism).

(3) causat., *to make any one a friend*, Pro. 16:7.

HOPHAL, *to be a friend* to any one; followed by *?* Job 5:23.

Derivatives, *שָׁלֵם*, *שָׁלֵמוֹת*, *שָׁלֵמוֹת*, and pr. n. *שָׁלֵמוֹת*, *שָׁלֵמוֹת*, *שָׁלֵמוֹת*.

שָׁלֵם Chald., *to complete, to finish* (a work). Part. pass. *שָׁלֵם* finished, Ezr. 5:16.

APHEL—(1) *to make an end*, Dan. 5:26.

(2) *to restore*, Ezr. 7:19.

שָׁלֵם m., Chald. i. q. Hebr. *שָׁלוֹם* *welfare, peace*, Ezr. 5:7; Dan. 3:31; 6:26.

שָׁלֵם m. *שָׁלֵם* f. adj.—(1) *whole, perfect*,—(a)

i. e. of full and just number and measure, as *שָׁלֵם* a just weight, Deut. 25:15; compare Gen. 15:16 (where it is used of a full and just measure of sins); *שָׁלֵם* a full number of captives, Am. 1:6, 9—

(b) *sound, safe*, Genesis 33:18; of an army, Nah. 1:12. *שָׁלֵם* are stones which have been untouched, are unviolated by iron, i. e. rough, unhewn Deut. 27:6; 1 Ki. 6:7.

(2) *completed, finished*, 2 Ch. 8:16.

(3) *cherishing peace and friendship* (see the root in Pual, Hiphil, Hophal). Gen. 34:21, *שָׁלֵם* "they live peaceably with us;" specially *שָׁלֵם* devoted to God, at peace with him, 1 Ki. 8:61; 11:4; 15:3, 14; and without these words 2 Kings 20:3; 1 Ch. 28:9; 2 Ch. 15:17. Compare Hiphil No. 2; (also *שָׁלֵם* devoted to God and to Mahomet, one who professes the Mahometan religion.)

(4) [*Salem, Shalem*], pr. n. i. q. *ירושלם* *Jerusalem*, as to the etymology of which, see p. cccclxvii, A, Gen. 14:18; Ps. 76:2. Josephus (*Antiq. i. 10, § 2*), *την μὲντοι Σόλυμα ὕστερον ἐκάλεσαν Ἱεροσόλυμα*. See Relandi *Palæstina*, p. 976. (Arab. *شلم*, *شلم* id.).

שָׁלֵם m.—(1) prop. *retribution, remuneration reward* (see the root in Piel No. 4); hence *thanksgiving*. *זֶבַח שָׁלֵם* a eucharistic sacrifice, offered in giving thanks, Lev. 3:1, seqq.; 7:11, seqq.; Nu. 7:17, seqq. *זֶבַח תּוֹדָה שָׁלֵם* Levit. 7:13, 15, a sacrifice offered in praising God and giving thanks Hence—

(2) such a sacrifice, Am. 5:22; plur. *שָׁלֵם* Levit. 7:20; 9:4; also in a wider signification used of sacrifices offered in distress, Jud. 20:26; 21:4.

שָׁלֵם m.—(1) *retribution*, Deut. 32:35.

(2) [*Shillem*], pr. n. of a son of Naphthali, Gen. 46:24; called, 1 Ch. 7:13, *שָׁלֵם*. Patron. *שָׁלֵם* Num. 26:49.

שָׁלֵם and *שָׁלוֹם* m. id., Hos. 9:7; Mic. 7:3; plur. Isa. 34:8.

שָׁלֵם ("retribution"), pr. n. *Shallum*, borne by—(1) a king of the kingdom of Israel (773, 772, B.C.), 2 Ki. 15:10—15.—(2) a king of Judah, the son of Josiah and younger brother of kings Jehoiakim and Zedekiah; prob. the same as *יהואחז* No. 2, Jer. 22:11; see Rosenm. on the passage.—(3) the husband of Huldah the prophetess, 2 Kings 22:14.—(4) other men, Ezr. 2:42; 7:2; 10:24, 42; Neh. 3:12 7:45; 1 Ch. 2:40, etc.

שלמה f. i. q. שלם retribution, penalty, Psa. 91:8.

שלמה ("peaceable," from שלום with the addition of the syllable מ i. q. ל, compare 1 Ch. 22:9) pr. n. Solomon, the tenth son of David (1 Ch. 3:5; compare 2 Sam. 3:5), born of Bathsheba; his father's successor, and the third king of the Israelites (1005—975, B. C.); very celebrated for his riches, splendour, and wisdom; see 1 Ki. 2—11; 1 Ch. 23; 2 Ch. 1—9; Prov. 1:1; Cant. 1:1. LXX. Σαλωμών; called by Josephus, and in N. T., Σολομών.

[שלמי Shalmi, pr. n. m. Ezr. 2:46.]

שלמי ("peaceful"), [Shelomi], pr. n. m. Nu. 34:27.

שלמיאל ("friend of God"), [Shelumiel], pr. n. m. Num. 1:6; 2:12.

שלמיהו (i. q. מְשַׁלְמִיָּהוּ), [Shelemiah], pr. n. m. 1 Ch. 26:14.

שלמית ("peaceful," and neut. "love of peace"), [Shelomith], pr. n. — (1) f. — (a) Lev. 24:11.—(b) 1 Ch. 3:19.

(2) m. — (a) a son of Rehoboam, 2 Ch. 11:20.—(b) Ezr. 8:10.—(c, d, e) 1 Ch. 23:9, 18; 26:25.

שלמן Hos. 10:14; fully שַׁלְמָנָאֶסֶר 2 Ki. 17:3; 18:9 (compare Pers. شَرْمَان "verecundus erga ignem"), [Shalman, Shalmanezzer], pr. n. of a very powerful king of Assyria (734—16 B. C.), who, B. C. 722, led away [some of the] ten tribes captive. Vulg. Salmanassar.

שלמנים m. pl. gifts, bribes, with which any one is corrupted, Isa. 1:23, see the root, Piel No. 4.

שלף fut. יִשְׁלֹף — (1) TO DRAW OUT (Ch. id., kindred to שָׁלַל No. II., שָׁלַל), as a weapon from a wound, Job 20:25; a sword from its sheath, to draw the sword, Num. 22:23, 31; Josh. 5:13, אֶלֶף שֶׁלֶף "a thousand men drawing the sword," i. e. armed, Jud. 8:10; 20:2, 15, 17, 46; 2 Sa. 24:9.

(2) to draw off a shoe, Ruth 4:7, 8.

(3) to pluck off, or up, grass, Ps. 129:6.

שלף [Sheleph], pr. n. of a tribe of Arabia Felix, Gen. 10:26; 1 Ch. 1:20; perhaps Σαλαπηνόι, mentioned by Ptolemy (vi. 7), amongst the tribes of the interior.

שלף & שָׁלַף const. שָׁלַף, before Makk. שָׁלַף (Ex. 31:11) f. and שָׁלַף const. שָׁלַף m.

(1) THREE (Arab. ثَلَاث f. ثَلَاث m. Aram. תְּלַת תְּלַת). Amongst the Indo-Germ. languages the primary form appears to be retained in the Zendic *teshro*, whence with the letters transposed are both the Aram. *teldt*, and Gr. Lat. *treis*, *tres*. The Samaritan has the abbreviated *tri*. Ex. gr. שְׁלוֹשׁ שָׁנִים three years, Gen. 11:13; שְׁלוֹשׁ עָרִים three cities, Joshua 21:32; שְׁלוֹשָׁה בָּנִים three sons, Genesis 6:10; שְׁלוֹשָׁה חָדָשִׁים three months, whence כְּשָׁלוֹשׁ חָדָשִׁים about after three months, Genesis 38:24 (where לָן is prefixed, for שְׁלוֹשׁ, and not formative, see לָן page CCCCLXXXIV, A). בִּשְׁנַת שְׁלוֹשׁ in the third year (pr. im Jahre drit), 2 Kings 18:1. שְׁלוֹשָׁה עָשָׂר thirteen, f. Josh. 19:6; 21:4; שְׁלוֹשָׁה עָשָׂר m. Nu. 29:13. With suff. שְׁלֹשָׁתְּכֶם you three; שְׁלֹשָׁתָם those three, Num. 12:4.

(2) thrice, Job 33:29.

Plur. שְׁלֹשִׁים comm. thirty, Gen. 5:16; also thirtieth, 1 Ki. 16:23, 29.

Derivatives, שְׁלֹשׁ — שְׁלֹשֹׁם, שְׁלִישׁ, שְׁלִישִׁי.

שְׁלֹשׁ ("triad"), [Shelesh], pr. n. m. 1 Chron 7:35.

שְׁלֹשׁ see שְׁלִישׁ.

שְׁלֹשׁ PIEL (denom. from שָׁלַף) — (1) to divide into three parts, Deu. 19:3.

(2) to do any thing the third time, 1 Ki. 18:34.

(3) to do on the third day. 1 Sa. 20:19, וְשָׁלַף בַּיּוֹם הַשְּׁלִישִׁי "and on the third day come down."

PUAL, part. מְשַׁלֵּשׁ — (1) threefold, Ecc. 4:12; Eze. 42:6.

(2) of the third year, Gen. 15:9.

שְׁלֹשִׁים m. plur. descendants of the third generation, great-grandchildren, Ex. 20:5; 34:7. בְּנֵי שְׁלֹשִׁים Gen. 50:23, children of great grandchildren, i. q. רִבְעִים abnepotes. Some have incorrectly taken שְׁלֹשִׁים for the grandchildren themselves, who are called בְּנֵי בְנֵים, and in Ex. 34:7, they are expressly distinguished from these; (in Ex. 20:5, grandchildren, i. e. בְּנֵי בְנֵים do not appear to be mentioned).

שְׁלִישָׁה [Shalisha], pr. name of a region near Mount Ephraim, 1 Sam. 9:4; in which there appears to have been situated the town שְׁלִישָׁה 2 Ki. 4:42. This is called by Eusebius Beth-Shalisha, and is said by him to be fifteen Roman miles north of Diospolis.

שְׁלִישָׁה ("triad"), [Shilshah], pr. n. m., 1 Chron 7:37.

שָׁלוֹם and **שְׁמוּעָה** adv. (comp. of **שָׁלוֹם** = **שָׁלוֹם** and **שְׁמוּעָה**), *the day before yesterday*, Prov. 22:20 (**שָׁלוֹם**; elsewhere always joined with **שְׁמוּעָה** as **שְׁמוּעָה שָׁלוֹם** yesterday (and) the third day, Ex. 5:8; and **שָׁלוֹם** 2 Sam. 5:2, heretofore, formerly. **שְׁמוּעָה** as before-time, Gen. 31:2; 2 Ki. 13:5. **שְׁמוּעָה** in time past, Deut. 19:6; Josh. 20:5.

שְׁמוּעָה [Shealtiel], see **שְׁמוּעָה**.

שָׁלוֹם adv., THERE (Arab. **هنا** and of time **ثم**; Chald. **הנה**; Syriac **ܗܢܐ**). A trace of another form **שָׁלוֹם** = **שָׁלוֹם** is found in the pr. n. **שָׁלוֹם** Ex. 2:22, as to which see p. CLXXXII, A. In the Indo-Germanic languages there answer to this, Gr. *τῆμος*, *tunc*; Lat. *tum* (*tunc*; compare *num*, *nunc*); Anglosax. *thænne*; whence the English *then*; Germ. *dann*; all of which are applied to time; see No. 2). It is used —

(1) pr. of place, — (a) i. q. *eo loco*, *ἐκεῖ*. Gen. 2:8, 12; 11:2, 31; 12:7, 8, 10; 13:4, 18; and so very often. When preceded by a relative, **שָׁלוֹם** *where*, Exod. 20:21; commonly with one or more words between, **שָׁלוֹם** Gen. 13:3; 2 Sam. 15:21. **שָׁלוֹם** here, there, Isa. 28:10. — (b) after verbs of motion, i. q. *thither* (like *ἐκεῖ* for *ἐκεῖσε*), 1 Sam. 2:14; 2 Ki. 19:32; whence **שָׁלוֹם** *whither*, 1 Ki. 18:10; Jer. 19:14.

(2) used of time, *at that time*, *then* (like the Gr. *ἐκεῖ*, Lat. *ibi*, *illico*, compare the above remarks on the traces of this word in other languages), Ps. 14:5; 132:17; Jud. 5:11.

(3) i. q. *therein*, *in that thing*, Hos. 6:7, "they have transgressed the covenant, **שָׁלוֹם** therein (barin, in diesem Stücke) they have rebelled against me."

With **ה** parag. **שָׁלוֹם** (read *shammah*) — (a) *thither*, Gen. 19:20; 23:13; Isa. 34:15 (where we must render, "thither shall she place her nest," etc., comp. Ps. 122:5; Ex. 29:42). — (b) i. q. **שָׁלוֹם** *there* (so that **ה** has a mere demonstrative power), Jer. 18:2. After a relative, **שָׁלוֹם** *whither*, Gen. 20:13; rarely *where*, 2 Ki. 23:8.

With pref. **שָׁלוֹם** *thence* — (1) of place, Gen. 2:10; 11:8, 9; 1 Sam. 4:4. **שָׁלוֹם** *whence*, Deut. 9:18.

(2) used of time, Hos. 2:17.

(3) i. q. *from that thing*, *whence*, like the Lat. *inde* (*unde*), Genesis 3:23, "that he might till the ground **שָׁלוֹם** whence (out of which) he had been taken," 1 Ki. 17:13, **שָׁלוֹם** "make

me thence (out of that meal) a cake," Ezr. 5:3. Pleonastically, Gen. 49:24. **שָׁלוֹם** "from thence (borthter), from the shepherd, the stone of Israel (comes)," etc.

שָׁלוֹם constr. **שָׁלוֹם**, sometimes followed by Makk. **שָׁלוֹם**, with suff. **שָׁלוֹם**, **שָׁלוֹם**, pl. **שָׁלוֹם**, constr. **שָׁלוֹם** m. (once f. Cant. 1:3, see **שָׁלוֹם** Hophal).

(1) NAME. (Arab. **اسم**, more rarely **سم**, Eth. **ሰም**; but Ch. **שָׁלוֹם** id. I regard this word as primitive, and prop. as denoting *σημα*, *signum*, although kindred to it is the root **שָׁלוֹם** to mark with a sign, to designate, **שָׁלוֹם** sign, stigma, mark with which any

one is marked. From the noun are derived **שָׁלוֹם** Conj. II., **שָׁלוֹם** to name. Some regard **שָׁלוֹם** as shortened from **שָׁלוֹם**, by casting away **ל**, comparing the LXX. translator, who not unfrequently renders **שָׁלוֹם**, *ὄνομα*. **שָׁלוֹם** in any one's name, i. e. authority, Ex. 5:23; Est. 3:12; **שָׁלוֹם** in the name of Jehovah, by his authority, Jer. 11:21; 26:9. **שָׁלוֹם** by name (*ben Namen*), Ex. 33:12; **שָׁלוֹם** by name, 1 Ch. 12:31; Ezr. 10:16. As to the phrases **שָׁלוֹם** **שָׁלוֹם** etc. see **שָׁלוֹם** No. 2, f—h, No. 3, and Niphal No. 1, 2. Specially it is — (a) *a celebrated name, fame* (like *ὄνομα* and *nomen*). **שָׁלוֹם** Gen. 11:4; Jer. 32:20; and **שָׁלוֹם** 2 Sam. 7:23, to make for oneself a name, i. e. to acquire fame for oneself: **שָׁלוֹם** famous men, Gen. 6:4; also nobles, Num. 16:2; **שָׁלוֹם** id. 1 Ch. 5:24; and on the other hand, **שָׁלוֹם** sons of an ignoble (father), i. e. ignoble themselves, and sprung from an ignoble race. Job 30:8. Hence *glory*, Gen. 9:27, **שָׁלוֹם** "in glorious tents;" [Is not **שָׁלוֹם** here pr. n.] Zeph. 3:19, **שָׁלוֹם** "I will make them praised and famous;" verse 20; Deuter. 26:19 — (b) *a good name, good reputation*, Eccles. 7:1; Proverbs 22:1. When used in a bad sense there is added **ל** Deut. 22:14, 19; Neh. 6:13. — (c) *fame after death, memory*. So in the phrases, *to destroy, to blot out the name of any person or thing*, i. e. so to blot out (a people, a city), that even the name and memory may perish from posterity. Deut. 9:14; 1 Sam. 24:22; 2 Ki. 14:27; Ps. 9:6; Zec. 13:2; also Eccl. 6:4, "its name is covered with darkness" (of an abortion). Hence — (d) *a monument*, by which any one's memory is preserved, 2 Sa. 8:13; Isa. 55:13. [This meaning appears to be very doubtful in both the cited passages.]

(2) **שָׁלוֹם** is — (a) *the celebrated name of God*

the estimation of men concerning God; in the phrase *לְמַעַן שְׁמוֹ* for his name's sake, as his name would lead one to expect; see page cccxcv, B; hence the *glory of God*; *לְמַעַן שְׁמִי* for my name's sake, lest the glory of the divine name should suffer. Isai. 48:9; 1 Ki. 8:41; Psa. 79:9; 106:8; Eze. 20:44. Psalm 138:2, *עַל כָּל שְׁמֶךָ* "above all thy name," above all that can be predicated of thee.—(b) Jehovah, as being called on and praised by men, as *קָרָא בְּשֵׁם* to call on the name of Jehovah, compare under the verb *קָרָא* No. 1, h. Ps. 5:12, *אֲהַבֵּי שְׁמֶךָ* "those who love thy name," i.e. those who delight in thy praise. Ps. 9:11.—(c) the Deity as being present with mortals, i. q. *יְהוָה בְּרִי שְׁמִי* Ex. 23:21, *כִּי שְׁמִי בְּרִי שְׁמִי* "for my name is in him" (the angel). 1 Ki. 8:29, *יְהוָה שְׁמִי* "my name shall be there" (in the temple). 2 Ki. 23:27. 1 Ki. 3:2, "no house had been built to the name of the Lord." 1 Kings 8:17, 20. *שָׂם שְׁמוֹ* to put his name (in any place), i.e. there to fix his abode, see under the verb *שָׂם* and *שָׂבַע*. It is often applied to the aid which God as present vouchsafes to men. Ps. 54:3, "O God! *בְּשֵׁם יְהוָה* save us by thy name." Psalm 44:6; 124:8; 89:25; 20:2; Isai. 30:27. Also *שְׁם* *יְהוָה* are used absol. of the name of God, Lev. 24:11, 16; Deu. 28:58.

(3) pr. n. *Shem*, the eldest [second] son of Noah, from whom, Gen. 10:22—30, the *Shemitic* nations, i.e. the western nations of Asia, the Persians, Assyrians, Aramæans, and part of the Arabs have sprung. Compare *Gesch. der Hebr. Spr. u. Schr.* p. 5, 6.

Compound pr. n. are *שְׁמִירָמוֹחַ*, *שְׁמִידֵעַ*, *שְׁמוּאֵל*.

שֵׁם m. Ch. name, Daniel 4:5; Ezra 5:1; with suff. *שְׁמָה* (from *שָׂם*) Daniel 2:20, 26; 4:5; 5:12; Ezr. 5:14, *וַיְהִיבֵנוּ לְשֵׁשׁבַּצַּר שְׁמָה* "and they were delivered to Sheshbazzar, which was his name," pr. they were delivered to him whose name was Sheshbazzar. Pl. *שְׁמָהּ* Ezr. 5:4, 10.

שְׁמָה ("desert"), [*Shamma*], pr. n. m. 1 Chr. 7:37.

שְׁמַאֲבָר (for *שְׁמַאֲבָר* "soaring on high," pr. abstr. q. d. *שְׁמַאֲבָר* from *שָׂם* = *שְׁמָה* height, and *אֲבָר*), [*Shemeber*], pr. n. of the king of Zeboim, Gen. 14:2.

שְׁמֵאָה (perhaps i. q. *שְׁמָה* "fame"), [*Shimeah*], pr. n. m. 1 Ch. 8:32; to which answers in 1 Chron. 9:38 *שְׁמֵאָם* [*Shimeam*].

שְׁמַגָּר [*Shamgar*], pr. name of a judge of Israel, Jud. 3:31; 5:6. (The etymology is unknown.)

שָׂבַד not used in Kal (kindred to *שָׂם*).

HIPHIL *הִשְׁבִּיד* TO DESTROY—(a) to lay waste cities, altars, Lev. 26:30; Num. 33:52. More frequently—(b) to destroy persons and peoples, Deut. 1:27; 2:12, 21, 22, 23; Est. 3:6. Inf. *הִשְׁבִּיד* subst. destruction, Isa. 14:23.

NIPHAL, pass.—(1) to be laid waste, as a field, Jer. 48:8; hills, Hos. 10:8.

(2) to be destroyed, cut off, of peoples, Deu. 4:26; 28:20; and of individuals, Gen. 34:30; Psalm 37:38.

שָׂבַד Ch. APHEL, to destroy, Dan. 7:26.

שָׂבָה an unused root. Arab. *سبا* to be high: whence *سَمَاء* heaven.

שָׂבָה see *שָׂם*.

שָׂבָה f. (from the root *שָׂם*)—(1) wasting, desolation, Isa. 5:9; Jer. 2:15; Ps. 73:19.

(2) astonishment, Jer. 8:21; meton. of its object, Deu. 28:37; Jer. 19:8; 25:9, 18; 51:37.

(3) [*Shammah*], pr. n. m.—(a) a son of Raguel, Gen. 36:13, 17.—(b) a son of Jesse, and brother of David, 1 Sa. 16:9; 17:13; called elsewhere *שָׂבָה* 2 Sa. 13:3, 32; and *שָׂבָה* 1 Chr. 2:13.—(c) 2 Sa. 23:11.—(d) 2 Sa. 23:33.—(e) 2 Sa. 23:25, for which there is *שְׂמֹת* [*Shammoth*], 1 Ch. 11:27; *שְׂמֹת* [*Sham huth*], 1 Ch. 27:8.

שְׂמֹת see the prec. No. 3, e.

שְׂמֹת Ch. pl. names, see *שָׂם*.

שְׁמוּאֵל pr. n. *Samuel*, [*Shemuel*] (according to 1 Sa. 1:20, i. q. *שָׁמַעַל* "heard of God," unless it be preferred "name of God," taking *שְׁמוֹ* as a sing. const. i. q. *שָׂם*, compare *רָעַ* and *רָעַ*, *מָת* and *מָתוֹ*, *פָּנִי* i. q. *פָּנֵה* face [the Scripture derivation of a name must always be the true one]).—(1) the name of a very celebrated judge and prophet of the Hebrews, the son of Elkanah, of the tribe of Ephraim (1 Sam. 1:1) [this is wholly incorrect; he was a Levite].—(2) Another of the same name, also the son of Elkanah, grandfather of Heman, 1 Chr. 6:13, 18, who is mentioned among the Levites and singers. [But this is the same person as No. 1.]—(3) Nu. 34:20.—(4) 1 Ch. 7:2.

שְׁמוּעָה see *שָׁמַעַל* No. 1.

שְׁמוּעָה & *שְׁמֵעָה* prop. that which is heard, hence—

(1) a message, tidings, 1 Sa. 4:19; whether joyful, Prov. 15:30; 25:25; or sorrowful, Jer. 43:22;

Isa. 112:7; Jer. 10:22; especially a message sent from God, Isa. 53:1; Jer. 49:14; hence—

(2) i. q. *instruction, teaching, doctrine*, Isaiah 28:9.

(3) *rumour*, 2 Ch. 9:6.

שִׁמּוֹר see שְׁמִיר.

שָׁמַר (1) pr. i. q. שָׁמַר TO SMITE, TO STRIKE; also, to cast, to throw down, compare Arab. شمس to strike, to thrust, and to urge on a beast violently. (To this answers the Germ. vulg. schmeißen, to strike and to cast; Anglo-Sax. smitan; Engl. to smite; rejecting the sibilant, mittere.) Hence—(a) 2 Sa. 6:6, שָׁמַר הַבָּקָר "for the oxen kicked," were restive (die Rinder schlugen, schmeißen aus). Vulg. calcitrabant. The other interpretations of this passage are discussed by Bochart, Hieroz. t. i. page 372.—(b) to cast, to throw down (any one from a window into the street), 2 Ki. 9:33.

(2) to fall, to let lie—(a) a field untilld, Exod. 23:11.—(b) to remit a debt, Deut. 15:2.—(c) followed by וְ to desist from anything, Jer. 17:4.

NIPHAL, pass. of Kal No. 1, to be cast down, precipitated (from a rock), Ps. 141:6.

HIPHIL, i. q. Kal No. 2, b, to remit, Deut. 15:3. Hence—

שְׁמִיָּה fem. remission, release, Deut. 15:1, 2. שְׁנַת הַשְּׁמִיָּה the year of remission, i. e. the year of jubilee, in which debts were to be remitted, Deut. 15:9; 31:10.

שָׁמַר ("laid waste"), [Shammar], pr. n. m.—1 Ch. 2:28.—(2) 1 Ch. 2:44.—(3) 1 Ch. 4:17.

שְׁמִידָה ("fame of wisdom"), [Shemida], pr. n. of a son of Gilead, Num. 26:32; Josh. 17:2; 1 Ch. 7:19. Patron. שְׁמִידָה Num. loc. cit.

שָׁמַיִם const. שָׁמַיִם pl. m. heaven (from the unused sing. שָׁמַי, Arab. سماء, Æth. ሰማይ; from the root שָׁמַח i. e. firmament (שָׁמַח which see) which seems to be spread out like a vault over the globe, as supported on foundations and columns (2 Sam. 22:8; Job 26:11), whence the rain is let down as through doors or flood-gates (Psa. 78:23; compare Gen. 28:17, and אֲרָבוֹת) and above which the abode of God and the angels was supposed to be, Ps. 2:4; Gen. 28:17; Deut. 33:26. With ה local. הַשְּׁמַיִם towards heaven, Gen. 15:5; 28:12; in which sense it is also put in acc. הַשְּׁמַיִם 1 Sam. 5:12; Psa. 139:8; and הַשְּׁמַיִם Exodus 9:23; הַשְּׁמַיִם on earth, Eccl. 1:13; 4:3; 3:1; compare (הַשְּׁמַיִם)

in the whole earth) Job 28:24; 37:3; 41:3; שָׁמַיִם שָׁמַיִם heaven and the heaven of heavens, i. e. all the spaces of heaven, however vast and infinite, Deut. 10:14; 1 Ki. 8:27; שָׁמַיִם וְהָאָרֶץ heaven and earth, i. e. mundus universus, Gen. 1:1; 2:1; 14:19, 22. In the later books of the Old Test. Jehovah is often called אֱלֹהֵי הַשְּׁמַיִם the God of heaven (see Chald.) 2 Chr. 36:23; Ezr. 1:2; Neh. 1:4, 5; 2:4, 20; Ps. 136:26; Jon. 1:9; compare אֱלֹהֵי הַשְּׁמַיִם Gen. 24:7.

שְׁמַיָּה emphat. שְׁמַיָּה Chald. id. Dan. 4:8, 10; 7:2. Sometimes used for the inhabitants of heaven, i. e. God with the angels who govern the world [angels being only his ministers], Dan. 4:23 (compare as to this usage in Jewish writing and classical authors, Fessellii Advers. S. p. 349. Wetstein on Mat. 21:25). אֱלֹהֵי הַשְּׁמַיִם the God of heaven (see above Hebr.) Dan. 2:18, 37; Ezr. 5:11, 12; 6:9, 10; comp. Tob. 10:12; Apoc. 11:13.

שְׁמִינִי m. שְׁמִינִית f. ordinal (from שְׁמוֹנֶה) eighth, Ex. 22:29; Lev. 9:1, etc. Fem. שְׁמִינִית octave, in music a word denoting the lowest and gravest note sung by men's voices (basso), opp. to עֲלִמּוֹר (which see); see 1 Ch. 15:21, and Psalm 6:1; 12:1 (where some incorrectly understand an instrument).

שָׁמִיר m.—(1) a sharp point (see שָׁמִיר No. 11), hence thorn, collect. thorns, Isa. 5:6; 7:23, 24, 25; 9:17; 32:13; metaph. used of enemies, Isa. 10:17; 27:4 (Arab. شمر coll. شمر is the Egyptian thorn, a thorn-tree).

(2) diamond, so called from its cutting and perforating (as the point of a stylus was made of diamonds Jer. 17:1), Eze. 3:9; Zec. 7:12. (Arab. ألماس id. We may, perhaps, compare Gr. σμίρις, σμίρις i. e. diamond dust, which was used in polishing. Bohlen considers the word to be of Indian origin, comparing asmîra, a stone which eats away, used of gems, iron.)

(3) [Shamir] pr. n.—(a) of a town in the tribe of Judah, Josh. 15:48.—(b) of a town in mount Ephraim, Jud. 10:1, 2.—(c) 1 Ch. 24:24; קרי where the שָׁמִיר has כתיב.

שְׁמִירָמוֹת ("most high name," or "most high heaven," Semiramis?) [Shemiramoth]. pr. n. m. 1 Chr. 15:18, 20; 16:5; 2 Chr. 17:8.

שְׁמִירָה [Shamir] pr. n. m. Ezr. 3:46; בחיב.

שָׁמַם fut. **יִשְׁמַם** pl. **יִשְׁמְמוּ** (fut. A **שָׁמַם** see under the root **שָׁמַם**.)

(1) *to be astonished* (the primary idea is that of silence, being put to silence, compare the kindred roots **שָׁמַם** and **שָׁמַם** see p. ccm, B), 1 Ki. 9:8; Jer. 18:16; followed by **עַל** (because of any thing) Isaiah 52:14; Jer. 2:12. As to the passage 2 Chr. 7:21, see ? A, No. 2.

(2) *to be laid waste, desolated* (as places laid waste are silent and quiet, whereas in those that are inhabited there is noise) Eze. 33:28; 35:12, 15. Part. **שָׁמֵם** *laid waste*, Lam. 1:4; 3:11; used of persons *wasted, destroyed*, ibid. 1:13, 16; *solitary*, 2 Sam. 13:20; Isa. 54:1. Plur. f. **שָׁמְמוֹת** *places laid waste, ruins*, Isaiah 61:4; Daniel 9:18, 26.

(3) trans. *to lay waste, to make desolate*; Ez. 36:3, **וְיַעַן שָׁמַם וְשָׁמַם אֶתְכֶם** "because that they made you desolate, and gape after you" (where **שָׁמַם** is a noun verbal pl. for infinit.). Part. **שָׁמֵם** *the desolator* (i. e. Antiochus Epiphanes [?]), Dan. 9:27. **הַשָּׂמֵם** (for **הַשָּׂמֵם**), ibid. 8:13, the sin of the desolator, and **שָׁמֵם** *abomination of the desolator*, Dan. 12:11, i. q. **βδελύγμα ἐρημώσεως**, 1 Macc. 1:54; 6:7 (either the altar or the idol which Antiochus caused to be erected over the altar of the temple at Jerusalem.) [But see, Matt. 24:15, as to the "abomination of desolation," as something even then unfulfilled].

NIPHAL **שָׁמַם**.—(1) i. q. Kal No. 1, *to be astonished*, Jer. 4:9; followed by **עַל** Job 18:20.

(2) i. q. Kal No. 2, *to be laid waste*, Jer. 12:11; *to be destroyed* (used of persons), Lam. 4:5; *to be desolate, solitary* (as a way), Lev. 26:22; Isaiah 33:8.

POEL.—(1) i. q. Kul No. 1. *to be astonished*, Ezr. 9:3.

(2) part. **שָׁמֵם** *a desolator*, Dan. 9:27; 11:31.

HIPHAL **שָׁמַם**, fut. **יִשְׁמַם**, inf. **הִשְׁמֵם**, part. **מִשְׁמֵם**.—causat. of Kal No. 1, *to astonish*, Ezekiel 32:10, intrans. *to be astonished, stunned*, Eze. 3:15; followed by **עַל** Mic. 6:13.

(2) i. q. Kal No. 3, *to lay waste, as a land*, Lev. 26:31, 32; Eze. 30:12, 14.

HOPHAL **שָׁמַם** (read *hōsham*, for **שָׁמַם**, which is found in some copies), plur. **הִשְׁמָמוֹת**.—(1) *to be astonished*, Job 21:5.

(2) *to be laid waste*, Lev. 26:34, 35, 43.

HITHPOEL **הִשְׁתָּמַם** but the fut. once **יִשְׁתָּמַם** Eccl. 7:16.—(1) *to be astonished*, Isa. 59:16; 63:5; *to be confounded*, Dan. 8:27; *to be disheartened*, Ps. 143:4.

(3) *to lay oneself waste, to destroy oneself* Ecc. 1:1.

Derivatives, **שָׁמַם**—**שָׁמֵם**, **שָׁמָה**, **שָׁמָה**, and the pr. n. **שָׁמָה**, **שָׁמָה**.

שָׁמַם Ch. **HITHPOEL** **הִשְׁתָּמַם** *to be astonished* Dan. 4:16.

שָׁמַם m. adj. *wasted, desolate*, Dan. 9:17.

שָׁמְמָה f.—(1) *astonishment*, Eze. 7:9.

(2) *desolation, desert*, Isai. 1:7. **מְדִבְרַת שָׁמְמָה** a waste desert, Jer. 12:10. **שָׁמְמָה וְיִשְׁמָה** a waste and desolation, Eze. 33:28, 29; 35:3.

שָׁמְמָה f. (for **שָׁמְמָה**), id. Eze. 35:7, 9.

שָׁמְמוֹן m. *astonishment, amazement*, Ezekiel 4:16; 12:19.

שָׁמַן or **שָׁמֵן** fut. **יִשְׁמַן**. **TO BE FAT, TO BE FATTENED**, Deu. 32:15; Jer. 5:28. (Arab. **سمن** id.)

HIPHAL—(1) *to cover, to cover with fat*, metaph. i. e. to cover over the heart as it were with fat, to render it callous so as not to heed the words of the prophet, Isa. 6:10.

(2) *to be fattened*, pr. to make fat, to produce it. from oneself, Neh. 9:25.

Derivatives, **שָׁמַן**—**שָׁמֵן**, **שָׁמְנוֹת**, **שָׁמְנוֹת**, **שָׁמְנוֹת** and pr. n. **שָׁמְנוֹת**.

שָׁמֵן m. **שָׁמְנָה** f. *fat*, Isa. 30:23; used of a robust man, Jud. 3:29 (see **שָׁמְנוֹת**); of a land, Num. 13:20; of bread, Gen. 49:20.

שָׁמֵן m. suff. **שָׁמְנִי**, plur. **שָׁמְנוֹת**—(1) *fat, fatness*, Ps. 109:24. **מִשְׁתָּה שָׁמְנוֹת** a feast of fat things, Isa. 25:6; 10:27, **וְהַיֹּקֶל עַל כִּפְנֵי שָׁמֵן** "and the yoke (of Israel) is broken because of fatness," a metaphor taken from a fat bull that casts off and breaks the yoke (compare Deu. 32:15; Hos. 4:16); also *fruitfulness of the earth*. **אֵי שָׁמְנוֹת** a very fertile valley. Isa. 28:1.

(2) *oil*, Gen. 28:18. **שָׁמֵן עֵץ זֵיתִן** an oleaster (differing from **זֵיתִן** an olive tree), Neh. 8:15; 1 Ki. 6:23.

(3) *spiced oil*, i. e. ointment, Ps. 133:2; Prov. 21:17; Isa. 1:6.

שָׁמְנוֹת m. pl. *fatnesses* (of the earth), i. e. fertile meadows. Gen. 27:28, "God give thee **שָׁמְנוֹת** fertile meadows," pr. of fertile meadows, (in the other hemistich, **מִטְלַת הַשָּׁמַיִם** of the dew of heaven), but Gen. 27:39, **הָאָרֶץ יְהִי מִשְׁכַּנִּי** "without [?] the fatness of the earth shall be thy dwelling" (parall. **מִטְלַת הַשָּׁמַיִם**). In both these places **שָׁמְנוֹת** is for **שָׁמְנוֹת**, there is a play of words in the double use

of the particle **לְ**, which in verse 28 must be taken in a partitive sense (see **לְ** No. 1); in verse 39 in a privative sense [?] (see **לְ** No. 3, *b*).

שְׁמָנָה f. and **שְׁמָנָה**, **שְׁמָנָה** m. *eight*. (Arab. **ثمانية** id.) Jud. 3:8; Nu. 29:29; 2:24. Pl. **שְׁמָנִים** comm. *eighty*, Gen. 5:25, 26, 28, etc. Derivative, **שְׁמָנִי**.

שָׁמַע and **שָׁמַע**—(1) TO HEAR (Syr., Ch. id., Arab. **سمع**, Æth. **ሰማ**), Gen. 18:10; Isa. 6:9; with an acc. of thing, Gen. 3:10; 24:52; Ex. 2:15; and of pers. speaking, Gen. 37:17; 1 Sam. 17:28; followed by **וְ** and a whole sentence, Gen. 42:2; 2 Sam. 11:26. Specially—(a) *to listen* (*anhören, jubören*), *to attend* to any person or thing, followed by an acc. Gen. 23:8, 11, 15; Ecc. 7:5; **וְ** 1 Ki. 12:15; Isa. 46:3, 12; **וְ** Job 31:35; followed by **וְ** Job 37:2; but **וְ** **שָׁמַע** is commonly *to hear any thing, testis auritus fuit* (Plaut.), *etwas mit anhören*, Gen. 27:5; Job 15:8; also, *to hear with pleasure*, 2 Sam. 19:36; Ps. 92:12.—(b) *to hear and answer* (used of God), followed by an acc. Gen. 17:20; Ps. 10:17; 54:4; followed by **וְ** Gen. 16:11; 30:22; **וְ** **שָׁמַע** Deu. 33:7; Ps. 5:4; 18:7; 27:7; 28:2; 64:2; Lam. 3:56; **וְ** **שָׁמַע** Gen. 30:6; Deut. 1:45; **וְ** **שָׁמַע** Gen. 21:17. Sometimes also with **וְ** of the object, Gen. 17:20.—(c) *to obey, to give heed*, Ex. 24:7; Isa. 1:19; followed by **וְ** Gen. 28:7; 39:10; Deut. 18:19; Josh. 1:17; **וְ** Num. 14:27; **וְ** **שָׁמַע** Gen. 27:13; Exod. 18:19; Deut. 26:14; 2 Sam. 12:18; **וְ** **שָׁמַע** Gen. 3:17; Jud. 2:20; Ps. 58:6.

(2) *to understand things heard*, Gen. 11:7; 42:23. **וְ** **שָׁמַע** **וְ** **שָׁמַע** an understanding heart, 1 Ki. 3:9. But **וְ** **שָׁמַע** Prov. 21:28 is, “a man who (truly) heard,” a faithful witness, as opp. to a false witness.

NIPHAL—(1) *to be heard*, 1 Sa. 1:13; followed by **וְ** (by any one), Neh. 6:1, 7. *To be heard* is also used for *to be regarded, to be cared for*, Ecc. 9:16; *to be heard and answered*, Dan. 10:12, comp. 2 Ch. 30:27.

(2) *to render obedience, to obey*, Ps. 18:45.

(3) *to be understood*, Ps. 19:4.

PIEL, *to cause to hear*, i.e. *to call*, i. q. Hiphil No. 3; with an acc. of pers. and **וְ** of thing to which any one is called. 1 Sam. 15:4. “and Saul called all the people to war.” 1 Sa. 23:8.

HIPHAL—(1) *to cause to hear, let hear*, as one's own voice, Jud. 18:25, Cant. 2:14 (to cause to hear acceptably, Isa. 58:4); a cry, Jer. 48:4; with two

acc. of pers. and thing, to cause any one to hear any thing, 2 Ki. 7:6; Ps. 143:8; followed by **וְ** of pers. Eze. 36:15. Without **וְ** absol. *to utter a voice, a cry*; hence with the addition of **וְ** Ps. 26:7; Eze. 27:30 (compare **וְ** **שָׁמַע**); specially *to sing*, both with the voice, Neh. 12:42, and to play on instruments, 1 Chr. 15:28; 16:5 (especially with a loud sound, 1 Chr. 15:19, compare **וְ**). Arab. **سمعة**

a female singer, **سماع** music.

(2) *to announce, to tell* anything, followed by an acc. of the thing, Isa. 45:21; acc. of pers. Isa. 44:8; 48:5; with two acc. of pers. and thing, Isa. 48:6.

(3) *to call, to summon*, i. q. Piel, 1 Ki. 15:22; Jer. 50:29; 51:27.

Derivatives, **שָׁמַע**—**שָׁמַע**; also, **שָׁמַע**, **שָׁמַע**, **שָׁמַע**, and pr. n. **שָׁמַע**, **שָׁמַע**, **שָׁמַע**. [See also **שָׁמַע**.]

שָׁמַע Chald. *to hear*, followed by **וְ** of anything, Dan. 5:14, 16.

ITHPEAL, *to shew one's self obedient*, Dan. 7:27.

שָׁמַע (“hearing,” “obedient”), [Shama], pr. n. m. 1 Ch. 11:44.

שָׁמַע m. with suff. **שָׁמַע**—(1) *hearing*, Job 42:6 (opp. to sight). Ps. 18:45, **וְ** **שָׁמַע** **וְ** **שָׁמַע** “as the hearing of the ear they shall render obedience,” as soon as they hear my mandate.

(2) *fame, rumour, report* **וְ** **שָׁמַע** an evil report Exod. 23:1. Followed by a gen. of that concerning which the report is; **וְ** **שָׁמַע** the fame of Solomon, 1 Ki. 10:1; **וְ** **שָׁמַע** the report of Tyre (as destroyed), Isa. 23:5. **וְ** **שָׁמַע** the report of the coming of Jacob, Gen. 29:13; Isaiah 66:19; Hos. 7:12, **וְ** **שָׁמַע** “as the report (came) to their congregation.”

(3) *singing, music*, Ps. 150:5, **וְ** **שָׁמַע** “loud cymbals.”

שָׁמַע (“rumour”), [Shema], pr. n. m.—(1) 1 Ch. 2:43, 44.—(2) 1 Chron. 5:8.—(3) Neh. 8:4.—(4) 1 Chron. 8:13.

שָׁמַע [Shema], pr. n. of a town in the southern part of the tribe of Judah, Josh. 15:26.

שָׁמַע m., *fame, rumour*, Josh. 6:27; 9:9.

שָׁמַע (“rumour”), [Shimea, Shimei, Shima, Shimeah], pr. n. m.—(1) of a son of David, 1 Ch. 3:5; called **שָׁמַע** 2 Sam. 5:14; 1 Ch. 14:4.—(2) 1 Ch. 6:15.—(3) verse 24.—(4) of a son of Jesse; elsewhere **שָׁמַע** see No. 2.

שְׁמֵעָה [*Shimeah*], idem.; see שָׁמַע No. 2. Patron. is שְׁמֵעָה 1 Chron. 2:55.

שְׁמַעָה [*Shemach*], with art. pr. n. m., 1 Chron. 12:3.

שְׁמֵעָה see שְׁמֵעָה.

שִׁמְעוֹן ("hearing with acceptance"), pr. n. *Simeon* (Gr. *Συμεών*); borne by—(1) a son of Jacob, by Leah (Gen. 29:33), the ancestor of the tribe of that name, the cities of which are mentioned as situated in the territory of the tribe of Judah, Josh. 19:1—9.—(2) Ezr. 10:31. Patron. is שִׁמְעוֹן Num. 25:14.

שָׁמַעַי ("famous"), [*Shimei*], pr. n.—(1) Ex. 6:17; Num. 3:18.—(2) 2 Sam. 16:5.—(3) 1 Kings 1:8; 4:18.—(4) Esth. 2:5; and of several other obscure men. Patron. is שָׁמַעַי for שִׁמְעַי Num. 3:21.

שְׁמַעְיָהוּ and **שְׁמַעְיָהוּ** ("whom Jehovah has heard and answered"), [*Shemaiah*], pr. n.—(1) of a prophet in the time of Rehoboam, 1 Ki. 12:22.—(2) another in the time of Jeremiah, Jer. 29:31.—(3) of many other obscure men; see Simonis Onom., p. 546.

שְׁמַעְתָּ (= שָׁמַעַי, שְׁמַעְיָהוּ), [*Shimeath*], pr. n. f. 1 Ki. 12:22; 2 Ch. 24:26.

שָׁמַעַי an unused root, kindred to שָׁמַע which see.—(1) *to thrust, to cast, spec. to put an enemy to flight* (den Feind werfen), whence שָׁמַעַי.

(2) *to hasten* (from the idea of putting to flight), especially in speaking, *to speak hastily*, compare שָׁמַעַי hastening, שָׁמַעַי to speak hastily. Hence—

שָׁמַעַי m. *a sound quickly uttered, a transient sound*, Job 4:12; 26:14. Symm. *ψιθυρισμός*. Vulg. *susurrus*. In the Talmud שָׁמַעַי is *a very little*, which is here expressed by Targ. Syr.; but this usage appears to have sprung from the passage in Job.

שְׁמֵעָה f. *overthrow of enemies*, see the root No. 1, Ex. 32:25. The ancient versions and the Jews take it to be, shame, contumely, compare שָׁמַעַי (by change of ש and ע), but the former is alone the true meaning.

1. **שָׁמַר** fut. שָׁמַר.—(1) *TO KEEP, TO WATCH, TO GUARD*—(a) in a narrower sense, as a garden, Genesis 2:15; 3:24; a flock, Gen. 30:31; a house, Eccl. 12:3. Part. שָׁמַר subst. a watchman Canticles

3:3; of cattle, i. e. a shepherd, 1 Sa. 17:20; trop used of prophets, Isa. 21:11; 62:6, compare צִמְצִים.—(b) in a wider sense, *to keep safe, to preserve*, followed by acc. Job 2:6; Prov. 13:3; 2 Samuel 18:12; אֶל 1 Sa. 26:15; אֶל 1 Sa. 26:16; Proverbs 6:22; often used of God as guarding men, followed by an acc. Gen. 28:15, 20; Ps. 12:8; 16:1; 25:20; followed by מִן to guard from any thing, Ps. 121:7; 140:5; 141:9.

(2) *to keep, to reserve*, Exod. 22:6; also *to preserve*, as loving-kindness, Dan. 9:4; Neh. 9:32, anger, Am. 1:11, נִצַּח שָׁמַרְתָּ "Edom kept his anger continually;" (שָׁמַרְתָּ with these vowels and the accent on the penultima is masc. with ה parag.), and without the acc. שָׁמַרְתָּ or אָף (like נָטַר No. 2), Jer. 3:5, אִם-לֹא-שָׁמַרְתָּ לְנִצַּח "will he continually keep" sc. his anger? Specially to keep in mind and memory (φυλάττειν τι), Gen. 37:11; Psalm 130:3.—Without acc. and with suff. of pers. Job 10:14, וְשָׁמַרְתָּנִי "thou wilt keep (punishment) for me," bu gebadtest (re) mir.

(3) *to observe, to attend to* any thing, followed by an acc. 1 Sa. 1:12; Ps. 17:4, "I have observed the ways of the violent man," i. e. that I might avoid them (this phrase is used in another sense, Prov. 2:20); without this, Isa. 42:20; followed by אֶל Job 14:16; followed by אֶל Ps. 59:10. Sometimes used in a bad sense, *to watch narrowly* (εἰσθε βεβαυρη), *to lie in wait for*, followed by an acc. Job 13:27; 33:11; Ps. 56:7; 71:10. שָׁמַרְתָּ לְעִיר to observe, i. e. to besiege a city, 2 Sam. 11:16, compare נָצַר No. 5.

(4) *to keep, to observe*, as a covenant, Gen. 17:9, 10; the commandments of God, 1 Ki. 11:10; the sabbath, Isa. 56:2, 6; a promise, 1 Ki. 3:6; 8:24. Followed by a gerund, *to seek to do any thing*, Nu. 23:12; 2 Ki. 10:31.

(5) *to honour, to worship*, as God, Hos. 4:10, idols, Ps. 31:7; a master, Prov. 27:18. Compare Virg. Georg. iv. 212, "*Præterea regem non sic Ægyptus, et ingens Lydia observant.*"

(6) recipr. i. q. Niphal and שָׁמַרְתָּ (Deu. 4:9), *to abstain oneself from any thing*, followed by מִן Josh. 6:18.

NIPHAL—(1) pass. *to be kept, preserved*, Psal. 37:28.

(2) *to abstain oneself from any thing* (compare Kal No. 6), followed by מִן Deut. 23:10; Jud. 13:13; 1 Sa. 21:5.

(3) *to beware of any thing*, followed by מִן Jer. 9:3; מִן Ex. 23:21; 2 Sam. 20:10; followed by inf. Ex. 19:12, "take heed to yourselves to ascend the mountain," i. e. that ye do not ascend; also מִן (lest

followed by an entire sentence, Gen. 24:6; 31:24, 29; Deu. 4:15; 11:16 (the imperative having sometimes added the pronoun *pleon.* לך Gen. Ex. locc. citt.). Sometimes, to make the prohibition more forcible, there is added to the verb of warning the expression *לנפשך* by thy life (Germ. *bei Leib nicht*), which does not depend on the verb *לשמר*, Deut. 4:15, 16, *לשמרתם מאד לנפשותיכם ואל תשחיתו* "take heed diligently, as ye love your life, not to act wickedly," etc.; Jer. 17:21, *לשמרו בנפשותיכם ואל תשאו* "take heed as ye value your life, not to carry;" Josh. 23:11. Once followed by a gerund, to care for something, to take heed to do something, Deut. 24:8, ... *לשמר מאד וליעשות* "take heed to observe diligently and do," etc.

PIEL, i. q. Kal No. 5, to worship (an idol), Jon. 2:9.

HITHPAEL—(1) i. q. Kal No. 4, prop. to observe for oneself, Mic. 6:16.

(2) to take heed to oneself, followed by *מן* Ps. 18:24.

Derivatives, *שמרת*, *שמרת*, *שמרת*, *משמר*, *משמרת*, *משמרת*, and pr. n. *שמרי*.

II. *שָׁמַר* i. q. *סָמַר*, Ch. Pa. *סָמַר* to fasten with nails; whence *שָׁמַר* a thorn, a point. Perhaps the two significations (No. I., II.) may be reconciled from the sense of guarding, coming from that of shutting up, making fast with nails.

שָׁמַר only pl. *שָׁמַרִים* m. dregs (of wine), so called because, when wine is kept on the lees, its strength and colour are preserved. Jer. 48:11; Zeph. 1:12, to be settled on one's lees, to lead a quiet and tranquil life; a metaphor taken from wine, Isa. 25:6, *שָׁמַרִים מְזֻקָּקִים* "lees racked off," i. e. old and most excellent wine afterwards purified from the lees.

(a) [*Shemer, Shamer*], pr. n.—(a) 1 Ki. 16:24.—(b) 1 Ch. 6:31.—(c) 1 Ch. 8:12.—(d) 1 Ch. 7:34, for which there is, verse 32, *שָׁמַר*.

שָׁמַר ("watchman"), [*Shomer*], pr. n.—(1) m. 1 Ch. 7:32, compare *שָׁמַר* No. 3, d.—(2) f. 2 Ki. 18:22, called, 2 Ch. 24:26, *שָׁמַרִית*.

שָׁמַרָה f. pl. *שָׁמַרָה*—eyebrows, Ps. 77:5.

שָׁמַרָה f. watch, guard, Ps. 141:3.

שָׁמַרִים m. observation, celebration, (of a feast) Ex. 12:42; compare the root No. 4.

שָׁמַרֹן (watch) [*Shimron*] pr. n. of a son of Issachar, Gen. 48:13. Patron. *שָׁמַרֹנִי* Num. 26:24.

שָׁמַרֹן f. ("pertaining to a watch," "watch-mountain" [so called, however, from the owner's name]) pr. n.—(1) of a mountain and of a city built on it, which was the metropolis of the kingdom of Israel from the time of Omri, 1 Ki. 16:24, seqq.; Am. 4:1; 6:1; 2 Ki. 3:1; 13:1; 18:9, 10; Isa. 7:9; Eze. 16:46. Chald. *שָׁמַרֹן*, whence the Gr. *Σαμάρεια*, Lat. *Samaria*, called by Herod the Great, *Σεβαστή* in honour of Augustus (Joseph. Archæol. 15, 7, § 7). There is now there a small village called *Sebasteh*, see Buckingham's Travels in Palestine, p. 501.

(2) in a wider sense, the kingdom of Samaria, or of the ten tribes, the head of which was the city of Samaria, *שָׁמַרֹן* cities of the Samaritan kingdom, 2 Ki. 17:26; 23:19; and by prolepsis, 1 Ki. 13:32, *שָׁמַרֹן* Jer. 31:5; *שָׁמַרֹן* the calf of Samaria, used of the calf of Bethel, Hos. 8:5, 6. The n. gent. is *שָׁמַרֹנִי* 2 Ki. 17:29.

שָׁמַרִי ("watchful") [*Shimri, Simri*] pr. n. m.—(1) 1 Chr. 4:37.—(2) 1 Chr. 11:45.—(3) 1 Chr. 26:10.—(4) 2 Chr. 29:13.

שָׁמַרִיָּה ("whom Jehovah guards") [*Shemariah*] pr. n. m.—(1) of a son of Rehoboam, 2 Chr. 11:19.—(2) Ezr. 10:32.—(3) Ezr. 10:41.

שָׁמַרִיָּה (id.) [*Shemariah*] pr. n. m. 1 Chron. 12:5.

שָׁמַרִין Chald. Ezr. 4:10, 17, i. q. Hebr. *שָׁמַרִין* the city of Samaria.

שָׁמַרִית ("vigilant") [*Shimrith*] see *שָׁמַר* No. 2.

שָׁמַרֶת ("watch") [*Shimrath*] pr. n. m. 1 Chron. 8:21.

שָׁמַשׁ Chald. PAEL, *שָׁמַשׁ* TO MINISTER, Dan 7:10. Syr. idem.

שָׁמַשׁ comm. (m. Ps. 104:19; f. Gen. 15:17) with suff. *שָׁמַשִּׁי*—(1) THE SUN (Arabic *شمس*, Syr. *ܫܡܫܐ*, a primitive word, found under the radical letters *sm, sr, sn, sl*, in very many languages, compare the old Germ. *Summi* (whence *Summer, Sommer*), Sanscr. *sura, surja*, Germ. *Sunne, Sonne* Eng. *sun*, Lat. *sol*, and with an aspirate put for a sibilant Pehlev. *hūr*, Pers. *خور*, Gr. *ἥλιος*, see Merian, Etude Comparative des Langues, p. 66, 67), *שָׁמַשׁ* under the sun, i. e. on earth, a usual phrase in the book of Ecc. 1:3, 9, 14; 2:11, 18, 19, 22; 4:1, 3, 7, 15; and frequently. *לְפָנֵי שָׁמַשׁ* in the sunshine Job 8:16 (but as to Psalm 72:17, see *לְפָנֵי* No. 1.

p. DCLXXX, A), **לפני השמש** before the sun, i. e. in the presence of the sun, with the sun, as it were, looking on, 2 Sam. 12:11. The sun-rise is spoken of with the verbs **צָמַח**, **נָחַ**, as to the setting, the verb **בָּאָה**. Metaph. God is said to be any one's *sun*, Ps. 84:12.

(2) pl. **שִׁמְשֹׁת** battlements (as if suns, sun-beams), Isaiah 54:12. LXX. *ἑσπερίαι*.

שִׁמְשֵׁי Ch. id. q. Heb. No. 1, Dan. 6:15.]

שִׁמְשֵׁי ("solar," "like the sun"), *Samson*, pr. n. of a judge of Israel, celebrated for his great strength, Jud. 13:24, seqq. LXX. *Σαμψών*, which Josephus (*Antiqu.* v. 10) explains *ισχυρός*, contrary to the etymology (see *Gesch. der Heb. Spr.* page 81, 82).

שִׁמְשֵׁי ("sunny"), [*Shimshai*], pr. n. m. Ezra 4:8, 17.

שִׁמְשֵׁרַי [*Shamsherai*], pr. n. 1 Ch. 8:26, which has arisen, I suppose, from a double reading, **שִׁמְשֵׁרַי** and **שִׁמְשֵׁי**.

שִׁמְשֵׁי patron. from **שִׁמְשֵׁי** (i. e. "garlic"), [*Shumathites*], 1 Ch. 2:53.

שֵׁן followed by Makk. **שֵׁן**, with suffix **שֵׁן** comm. (m. signif. No. 2, 1 Sa. 14:5, f. Pro. 25:19) — (1) A

TOOTH. (Arab. *سِن* id. There is indeed in Hebrew the root **שֵׁן**, to which this word might be referred; but I prefer to regard it as a primitive, since a tooth is called in very many languages by the syllable *den* (*dent*), *zen*, as the Sanscr. *danta*, Zend. *dentāno*, Pers. *دندان*, Gr. *ὀδὺς* for *ὀδόν*, Lat. *den-s*, Goth. *tunthus*, Fris. *tan*.) Ex. 21:24, 27. Specially the tooth of an elephant, ivory (more fully **שֵׁן עֵיפָאִת**, which see), 1 Ki. 10:18; Cant. 5:14. **שֵׁן בָּתַי** palaces of ivory, i. e. with walls covered with ivory, Am. 3:15; Psa. 45:9. — Dual **שֵׁנַיִם** teeth (prop. the double row of teeth), Gen. 49:12; Am. 4:6; also, for the pl. **שֵׁנַיִם** three teeth, 1 Sa. 2:13. Job 13:14, **אֶשֶׁן בְּשֵׁנַי** "I carry my flesh (i. e. my life) in my teeth," i. e. I expose it to the greatest danger, as any thing held in the teeth may easily drop; comp. a similar proverbial phrase, Jud. 12:3, remarked on above, under **בָּרַךְ** No. 1, b.

(2) a sharp rock, from the resemblance to a tooth, 1 Sa. 14:4; Job 39:28. Syr. **شِن** crags. Hence — [*Shen*], pr. n. of a place, prob. of a rock, 1 Sam. 7:12.

[**שֵׁן** Ch. i. q. Heb. No. 1, Dan. 7:5, 7, 19.]

שֵׁן see **שֵׁן**.

שֵׁן fut. **שֵׁנָה** Ch. — (1) to be changed, Dan. 6. 18; 3:27; especially for the worse (of the colour of the face), Dan. 5:6, 9.

(2) to be other, different, followed by **לִּי** Dan. 7:3, 19, 23, 24.

PAEL — (1) to change, to transform. Dan. 4:13, "they shall change his heart;" impers. for shall be changed. Part. pass. *diverse*, Dan. 7:7.

(2) to transgress (a law, a royal mandate), Dan. 3:28. Syr. id.

ITHPAEL, to be changed, Dan. 2:9; especially for the worse, to be disfigured, Dan. 3:19; 7:28.

APHEL — (1) to change, Dan. 2:21; a royal mandate, Dan. 6:9, 16.

(2) to neglect, to transgress (a mandate), Ezra 6:11, 12.

שֵׁן (in the Chaldee manner), i. q. **שֵׁן** f. sleep, Ps. 127:2, from the root **שָׁן**.

שֵׁן Chald. see **שָׁן**.

שֵׁן ("father's tooth"), [*Shinab*], pr. n. of a Canaanite king, Gen. 14:2.

שֵׁן (for **שָׁן**) m., an iteration, a repeating. Psalm 68:18, "thousands of iteration," i. e. many thousands. Root **שָׁן**.

שֵׁנָזָר [*Shenazar*], pr. n. m., 1 Ch. 3:18.

שָׁן an unused verb; Arabic *شَنَبَ* to be cold (the day); see Schult. on Prov. 7:6. Hence **שָׁן** which see.

I. **שָׁן** fut. **שָׁנָה** (once **שָׁנָה** Lam. 4:1).

(1) TO REPEAT, TO DO THE SECOND TIME; Arab. **شَنَى**; Syr. **شَنَى** (comp. **שָׁנָה** two; **שָׁנָה** second). Neh. 13:21, **אִם תִּשְׁנֶה** "if ye do (this) again;" 1 Ki. 18:34. Followed by **לִי** 1 Sam. 26:8, "I will strike him once **לִי** and I will not repeat to him," sc. the blow, i. e. there shall be no need of another stroke. 2 Sam. 20:10; followed by **בְּ** Prov. 26:11, "a fool **שָׁנָה בְּאָוֶלְתוֹ** who repeats (or goes on acting) in his folly." Prov. 17:9, **שָׁנָה בְּדָבָר** "he who repeats in a matter," i. e. who revives unpleasant things which should be forgotten.

(2) intrans., to be other, diverse from any thing; followed by **לִי** Esth. 1:7; 3:8.

(3) to be changed; especially for the worse, Lam. loc. cit.; used of the mind. Mal. 3:6, "I, Jehovah do not change." Part. **שָׁנִים** those who change opinion, changeable; used of unfaithful subjects, rebels, who sometimes take one side, sometimes another (compare Jer. 2:36), Prov. 24:21.

NIPHAL, to be repeated (a dream), Gen. 41:32.

PIEL, שנה (once שנה in the Chaldee form, 2 Kings 25:29).—(1) to change; garments, 2 Kings 25:29; Jer. 52:33; a promise, Psa. 89:35; justice (i. e. to violate), Proverbs 31:5; also to vary, i. e. often to change (a way), Jer. 2:36; to disfigure (the face), Job 14:20.

(2) to transfer to another place, Esth. 2:9.

(3) שנה אחר-מעמו to deform, i. e. to dissimulate his reason (er verkleinerte seinen Verstand), i. e. to feign oneself mad, 1 Sa. 21:14; Ps. 34:1. Syr. **هَبَّ حَسَبًا**

and ellipt. **هَبَّ** is, to be mad.

PUAL, to be changed (in a good sense), Ecc. 8:1; where שנה is for שנה.

HITHPAEL, to change oneself, i. e. to change one's garments, 1 Ki. 14:2.

Derivatives, שנה, שנה, שנה, שנה.

II. שנה i. q. Arab. **سنى** to shine, to be bright, whence שנה.

שנה pl. שנים const. שנה, poet. שנה const. שנה f. a year (pr. an iteration, sc. of the course of the sun, or of the changes of seasons, as spring, summer, autumn, winter; compare the Lat. *annus*, which pr. denotes a circle, Gr. *ἐνιαυτός*, Arab. **حَوْل** a circle, a year). שנה שנה Dent. 14:22; שנה שנה Dent. 15:20; מדי שנה שנה 1 Sa. 7:16, yearly. שנה שנה the second year, 2 Ki. 14:1; שנה שנה the fourth year of Ahab, 1 Ki. 22:41. Sometimes שנה is repeated, as שנה שנה in the six hundredth year, Gen. 7:11, pr. in the (last) year of six hundred years. Plur. שנים also denotes some years indefinitely, 2 Ch. 18:2, compare שנים, some days. Trop. year is used for annual produce, Joel 2:25.

Dual שנתים two years, Gen. 11:10; sometimes שנתים pr. two years of time, see שנים No. 2, b, p. cccxlii, A.

שנה (for שנה, from the root שנה) f.—(1) sleep, Prov. 6:4; Ecc. 8:16.

(2) a dream, Ps. 90:5. [This meaning is rightly rejected in Thes.]

שנה Ch. f.—(I) i. q. Heb. שנה year, plur. שנים Dan. 6:1.

(II) i. q. שנה sleep, Dan. 6:19.

שנה m. pl. *ivory*, 1 Ki. 10:22; 2 Ch. 9:21 (LXX. *odóntes elefantinoi*. Targ. שנה שנה tooth of an elephant), compounded of שנה tooth, and (as was first shewn by Ag. Benary in Annal. Litt. Berol. 1831, No. 96) שנה contr. שנה, from the Sanscr. *ibha-*

(whence with the Arabic art. Gr. *Ιλ-εφας*), an elephant, which the Hebrews could only pronounce שנה or שנה (pl. שנים). This is more suitable than what I formerly supposed, namely that שנה was a corruption of שנה, from שנה elephant.

שנה see שנה.

שנה m. *coccus, crimson, or deep scarlet*, produced by certain insects (Arab. **قرمس**, *Coccus ilicis*, Linn.), which adheres, together with its eggs, to the leaves of the ilex (see on Isa. 1:18), Gen. 38:28, 30; Jer. 4:30; fully שנה שנה (prop. worm of coccus), Exod. 25:4, and שנה שנה (coccus of worm), Lev. 14:4. Pl. שנים crimson garments, Isa. 1:18; Pro. 31:21. Prop. it is bright colour (from the root שנה No. II.), compare Aram. **ܫܢܐ**, *coccus*; likewise from שנה to be bright; also שנה No. 2. Others take שנה to be prop. *διπλῶν*, twice dyed (from שנה No. I.); but purple garments only were twice dyed, and never crimson. See Braun, *De Vestitu Sacerd.* p. 237, seqq.; Boch. *Hieroz.* iii. p. 527, seqq. ed. Lips.

שנה m. שנית f. ordinal adj., second (see the root שנה No. I., 3), Gen. 1:8; Exod. 1:15, etc. (Arab. **ثَانِيَة**, f. ثَانِيَة, Ch. **ܬܢܝܐ**, Syr. **ܬܢܝܐ**) Fem. שנית, ale adverb. a second time, again. Gen. 22:15; 41:5. Pl. שנים the second (as to place), Num. 2:16; chambers on the second story, Gen. 6:16.

שנים dual, constr. שני, m. two. (Arabic **ثَنَان**, Aram. **ܬܢܝܢ**, which latter is very different from the primary form. To this numeral is cognate the verb שנה No. I. to repeat; perhaps, however, the root is rather in the numeral, than in the verb. The primary form of the numeral appears to be שני, from which have been softened Sanscr. *dui*, dual. *duu*, compare *tua*, other, different, Goth. *twa*, *tud*, *twei*; whence Eng., Germ. *two*, *zwo*, Gr., Lat. *duo*, *duo*. The high Germans, like the Hebrews, have the sibilant שני, שני two and two, in pairs, Gen. 7:9, 15; with suff. שנים they two, Gen. 2:25. Two 1 Ki. 17:12, and two or three, Isa. 17:6; used for a few.

Fem. שנית (by syncope for שנית; Arab. **ثَانِيَة**, Dag. len being put in an unusual manner after Sh'va moveable; as though Aleph had been prefixed (שנית) constr. שנית and with preff. שנית Gen. 31:41; Ex. 26:19; but שנית Jud. 16:28 (on the

other hand **שנים** **שנים** Jon. 4:11).—(1) *two* (fem.); plur. with suff. **שנים** *they two*, Eze. 23:13.

(2) of a two-fold kind (*twofold*), Isa. 51:19; compare **כל** of all kinds (*allkinds*).

(3) *a second time, again*, Neh. 13:20; **שנים** id., Job 33:14.

Twelve, m., and *twelfth*, m., are **שנים** Exod. 24:4; 1 Ki. 19:19; fem. they are **שנים** Gen. 14:4; Lev. 24:5.

שנים f., *a sharp or pointed saying*; hence a *byword*. **שנים** *to be for a byword*, Deut. 28:37; 1 Ki. 9:7; from the root—

שן (Chald. id., Arab. **س**) TO SHARPEN; a sword, Deu. 32:41; metaph. the tongue, i. e. to assail any one with sharp sayings, Ps. 64:4; 140:4. Part. pass. **שן** *sharpened* (of a weapon), Ps. 45:6; Isa. 5:28.

PIEL, *to inculcate* any thing on any one (Germ. *einflößen*), followed by dat. of pers. and acc. of thing, Deut. 6:7.

HITHPOEL, *to be wounded*, as if *pierced through* (with grief), Ps. 73:21.

Derivatives, **שן** (which see, for **שן**), **שן**.

שן not used in Kal; perhaps TO FORCE, TO BIND TOGETHER; kindred to **שן** (the aspirate and sibilant being interchanged). Chald. **שן**, **שן** thongs. More remote is the Arab. **شنى** to be infolded, to adhere.

PIEL, **שן** *to gird up* (the loins) 1 Ki. 18:46. So all the ancient versions, as required by the context.

שן [*Shinar*] pr. n. of the region around Babylon, Gen. 11:2; 14:1; Isa. 11:11; Zec. 5:11; Dan. 1:2. As to its extent, see Gen. 10:10. Compare Bochart, Phaleg. i. 5. J. D. Mich. Spicileg. Geogr. i. p. 231.

(Syr. **ش** used of the country round Bagdad, see Barhebr. p. 256). The derivation is unknown.

שן f. i. q. **שן** (from **שן**, *sleep*, Ps. 132:4).

שן (kindred to the verbs **שן**, **שן**) TO PLUNDER, TO SPOIL, Ps. 44:11; followed by an acc. of pers. 1 Sam. 14:48; and of thing, Hos. 13:15. Part. **שן** *spoilers*, Jud. 2:14; 1 Sam. 23:1.

POEL, **שן** (for **שן**, which is the reading of some copies) id. with acc. of thing, Isa. 10:13.

שן i. q. **שן** with acc. of thing, Jud. 2:14; 1 Sam. 17:53; Ps. 89:42. Part. pl. with suff. **שן** by a Syriacism for **שן** Jer. 30:16; compare **שן** part. **שן**.

NIPHAL, *to be despoiled*, Isa. 13:16; Zec. 14:3. Derivative, **שן**.

שן *to cleave* (kindred roots are **שן**, **שן**, **שן**, to these answer the Sanscr. *tshid*, to cut, Gr. **σχίζω**, Germ. *scheiden*), **שן** **שן** Lev. 11:7; and **שן** **שן** Lev. 11:3; Deu. 14:6; to cleave the cleft of the hoof, i. e. to be cloven-hoofed. Compare **שן**.

PIEL.—(1) *to cleave*, Lev. 1:17.

(2) *to rend*, *to tear* in pieces a lion, Jud. 14:6.

(3) metaph. *to rend* with words, i. e. to chide, to upbraid, 1 Sam. 24:8.

שן cleft, see the root in Kal.

שן not used in Kal TO CUT IN PIECES (cogn. to **שן**, **שן**, compare under **שן**).

PIEL, *to cut in pieces*, 1 Samuel 15:33. LXX. **ἔσφαξε**. Vulg. *in frusta concidit*.

שן TO LOOK (kindred to **שן** No. 1, which see); hence, absol. *to look around* (for help), 2 Sa. 22:42. Specially—(a) followed by **שן** to regard any one (his prayers [offerings, rather]), Gen. 4:4, 5.—(b) *to look* to any one for aid, followed by **שן** Isa. 17:8; **שן** Isa. 17:7; 31:1; **שן** Ex. 5:9.—(c) followed by **שן** and **שן** *to look away from, to turn the eyes from* anything, to let it alone, Job 7:19; 14:6; Isa. 22:4.

HIPHIL, i. q. Kal, letter c, followed by **שן** Psa. 30:14, **שן** *“turn thy eyes from me.”* The form **שן** is imp. apoc. for **שן**, whence **שן**, and, by lengthening the former syllable (like **שן**, **שן**, **שן**), **שן**. There is therefore no need to refer this form to a root **שן**, or that the vowels should be changed. Another **שן** see under **שן** Hiphil.

HITHPAEL **שן**—(1) *to look around* (for help), Isa. 41:10.

(2) i. q. **שן** letter b, *to look upon one another* (sc. in fighting, or rather in disputing), Isa. 41:23.—Derivative, Ch. **שן**.

II. **שן** i. q. Syr. **ش**, Heb. **שן** TO BE SMEARED TOGETHER, TO BE SMEARED OVER (as the eye), Isa. 32:3.

שן emphat. **שן**, Ch. f. *a moment of time*, pr. the twinkling of an eye, Augenblick (Arab. **ساعة** a moment; also, an hour, compare Dutch *Stondt*, which signifies both). **שן** **שן** at the same moment, i. e. immediately, Dan. 3:6, 15; 4:30; 5:5; but 4:16, **שן** *“for a short time.”*

שן an unused verb, which appears to have had

the signification of *pounding, beating, stamping*.

Arab. **نط** II. to stamp in pieces. Hence—

שֶׁפֶת const. **שֶׁפֶת** fem. *crashing noise* (of horses' hoofs), which is done in striking the ground, das Stampfen der Hösfe, Jer. 47:3.

שֶׁפֶת a kind of cloth or garment made of two kinds of thread, linen and woollen, Lev. 19:19 (where there is added **שֶׁפֶת**), and Deut. 22:11, where the words are, "thou shalt not put on shatnes, woollen and linen together." LXX. *κίβηλον*, i. e. something adulterated. The origin is very obscure. Those proposed by Bochart (Hieroz. i. p. 486) and Buxtorf (Lex. Chald. p. 2483), who sought for an etymology in the Phœnicio-Shemitic languages, are very improbable; nor are those quite satisfactory which are given by Jablonski (Opuscul. ed. te Water, i. p. 294) and Forster (De Byssos Antiquorum, p. 92), who regard this word as being taken from the Coptic, and that it should be written **ΣΟΝΤΗΘΕ** (i. e. *byssus fimbriatus*).

שֶׁל an unused verb, which seems, from the derived nouns, to have had the sense of *hollowness*, **שֶׁל** hollow of the hand, **שֶׁל** hollow way, **שֶׁל** fox, as being a burrower and an inhabitant of caverns. Kindred are **שֶׁל** No. II.; whence **שֶׁל** Orcus (*Phölle*), and in the Indo-Germanic languages, *coīlos* (*cælum*), *höhl*.

שֶׁל with suff. **שֶׁלִּי**, pl. **שֶׁלִּים**, constr. **שֶׁלִּי**, m.

(1) *hollow of the hand*, Isa. 40:12.

(2) *a handful*, 1 Ki. 20:10; Eze. 13:19; Syr.

id.

שֶׁלִּים Jud. 1:35; 1 Ki. 4:9, and **שֶׁלִּים** Josh. 19:42 ("place of foxes," for the fuller **שֶׁלִּים**, compare Arab. **شعل** i. q. **שֶׁל** a fox), [*Shaalim*, *Shaalabbim*], pr. n. of a town of the Danites, see Reland's Palestina, p. 988. Gent. n. **שֶׁלִּים** (as if from **שֶׁלִּים**), 2 Sa. 23:32; 1 Ch. 11:33.

שֶׁלִּים ("region of foxes"), [*Shaalim*], pr. n. of a territory, 1 Sa. 9:4, prob. in the territory of the city **שֶׁלִּים**, which see.

שֶׁן not used in Kal.

NIPHAL—(1) TO LEAN UPON, TO REST UPON, as a spear, followed by **שֶׁן** 2 Sa. 1:6. **שֶׁן** to lean on any one's hand, spoken of kings, who were accustomed to go in public leaning on their friends and ministers, 2 Ki. 5:18; 7:2, 17. Metaph. *to repose confidence in any person or thing*, followed

by **שֶׁן** Isa. 10:20; 31:1; Job 8:15; 2 Ch. 13:18; 14:10; 16:7; Mic. 3:11; followed by **שֶׁן** Pro. 3:5; followed by **שֶׁן** Isa. 50:10; absol. Job 24:23.

(2) *to lean against*, followed by **שֶׁן**, Jud. 16:26; of a country, followed by **שֶׁן** Nu. 21:15.

(3) *to recline* (prop. to rest upon the elbow), Gen. 18:4.

Derivatives, **שֶׁן**, **שֶׁן**, **שֶׁן**, and pr. n. **שֶׁן**.

שֶׁן prop. TO STROKE; also TO OVERSPREAD, TO SMEAR (Chald. and Syr. **שֶׁן** and **שֶׁן** compare **שֶׁן** No. II.). In Kal once intrans., *to be smeared over* (used of the eye), *to be blinded*, Isa. 29:9; as to this passage see Hithpael.

HIPHAL, imp. **שֶׁן** *smear, blind* (the eyes), Isaiah 6:10.

PILPEL **שֶׁן**—(1) *to delight* (prop. to stroke, to smooth), Ps. 94:19.

(2) intrans. *to delight oneself*, Isaiah 11:8; followed by an acc. (in any thing), Ps. 119:70.

PULPAL **שֶׁן** *to be smoothed, to be caressed* (*er liebst werden*), Isa. 66:12.

HITHPALPEL **שֶׁן** *to delight oneself*. Isaiah 29:9, **שֶׁן** *"delight yourselves and be blind,"* i. e. indulge freely in your own delights and pleasures, presently, however you will be blinded, i. e. ye shall be amazed at the sight of those things which will happen. As to this use of two imperatives, one of them concessive, the other asserting and threatening, see Hebr. Gramm. § 127, 2 (§ 99, ed. 9). Followed by **שֶׁן** in anything, Ps. 119:16, 47.

Derivative, **שֶׁן**.

שֶׁן an unused verb; prob. i. q. **שֶׁן** to divide. Hence—

שֶׁן ("division"), [*Shaph*], pr. n. m.—(1) 1 Ch. 2:47.—(2) 1 Chr. 2:49.

I. **שֶׁן**—(1) TO CLEAVE, TO DIVIDE. Arabic intrans. **شعر** to be cleft, to open in fissures, **شعر** aperture, chink, Æth. **ሰረ**: to dismiss, to set free (from the signification of opening, see Lud. de Dieu on Gen. 23:10). Hence **שֶׁן** No. 1, a gate.

(2) *to estimate, to set a price* (verbs of cleaving being often transferred to the sense of judging). Pro. 23:7. Arab. **سعر** to set a price, **سعر** price of **سعر**. Chald. **שֶׁן** id. Hence **שֶׁן** No. II. and pr. n. **שֶׁן**.

II. **שֶׁן** i. q. **שֶׁן** to shudder, not used as a verb. But hence **שֶׁן**, **שֶׁן**, **שֶׁן**.

שַׁעַר *mr.* (fem. Isa. 14:31; compare Neh. 3:6).—(1) *a gate*. (Syr. and Chald. with the letters transposed *גַּת*, *גַּת*, whether of a camp, Ex. 32:26, 27; or of a city, Gen. 23:18; Josh. 2:7; or of a temple, Eze. 8:5; 10:19; or of a palace, Esth. 2:19, 21 (whence שַׁעַר used of the palace itself, Esth. 4:2, 6; compare פֶּתַח). שַׁעַר הָאָרֶץ *the gates of a land* are the entrances of a land, places where enemies might enter, Jer. 15:7; Nah. 3:13; בְּשַׁעְרֶיךָ within thy gates, i. e. in thy cities, Deut. 12:12; 14:27; and even בְּאַחַד שַׁעְרֶיךָ in one of thy cities, Deut. 17:2; compare 1 Kin. 8:37; 2 Chr. 6:28. At the gates of cities there was the *forum* (רֹחַב, compare amongst other passages, Neh. 8:16), where trials were held, and the citizens assembled, some of them for business, and some to sit at leisure, to look on, and converse (Gen. 19:1; Ruth 4:11; Pro. 31:23; Lam. 1:4); whence בְּשַׁעַר in the gate, often for in the forum, in judgment, Deu. 25:7; Job 5:4; 31:21; Prov. 22:22; Isa. 29:21; Amos 5:10, 12, 15; יֹשְׁבֵי שַׁעַר those who sit in the gate, i. e. persons of leisure, idlers, Ps. 69:13; Ruth 3:11; כָּל־שַׁעַר עָמִי “all the assembly of my people.”

The following were the names of the gates in the walls of Jerusalem—(a) שַׁעַר הַגִּיחֹן *the gate of the fountain*, so called from the fountain Gihon, on the west side of the city, near the foot of Mount Zion, Neh. 2:14; 3:15; 12:37. Going from this towards the north—(b) שַׁעַר הָאֵשׁ *the dunghill-gate*, Neh. 2:13; 3:14; 12:31; contr. הַשְּׂפֹת Neh. 3:13; Josephus calls it (Bell. Jud. v. 4, § 2), the gate of the Essenes.—(c) שַׁעַר הַנָּחַל *the gate of the valley*, Neh. 2:13, 15; 3:13; 2 Ch. 33:14. On the north side of the city there followed—(d) שַׁעַר הַבָּנוֹת Jerem. 31:38; 2 Ch. 26:9; and שַׁעַר הַבָּנוֹת *the gate of the mural towers*, Zec. 14:10.—(e) שַׁעַר אֶפְרַיִם Nehemiah 8:16; also called בְּנֵימִין Jer. 37:13; 38:7; Zech. 14:10 (the way from it leading to both these tribes), with a forum near it (Neh. 8:16).—Next this on the eastern side of the city was—(f) שַׁעַר הַיְשָׁנָה *the old gate*, Neh. 3:6; 12:39; prob. the same as is called שַׁעַר הָרָאשִׁין Zech. 14:10. Then—(g) שַׁעַר הַדָּגִים *the fish-gate*, prob. so called from the fish which were there offered for sale, Neh. 3:3; 12:39; Zeph. 1:10.—(h) שַׁעַר הַצֹּאן *the sheep-gate*, Nehemiah 3:1; 12:39, near the temple, so called from the sheep for sacrifice in the temple, which were offered for sale in the forum of this gate.—(i) שַׁעַר הַמִּשְׁכָּה Vulg. *porta judicialis*, Neh. 3:31 (which others take to be one of the gates of the temple).—(k) *the horse-gate*, Neh. 3:28; Jer. 31:40.—(l) *the water-gate*, so called

from the brook Kedron, Neh. 3:26; 12:37; which some suppose to be the same as—(m) שַׁעַר הַתְּרוּסִית *the pottery-gate*, Jer. 19:2, through which they went to the valley of Hinnom, which is no doubt to be sought on the south-east side of the city. On the south side of the city, the walls were built on the edge of the steep side of Mount Zion, in which therefore there were no gates. *The inner-gate* (שַׁעַר הַפְּתוּחָה), Jer. 39:3, seems to have led from the higher city to the lower. See concerning the whole subject, Bachiene, Descr. Palæstinæ, ii. § 94—107; J. E. Faber, Archæologie der Hebræer, i. p. 336, seqq.; Rosenm. Alterthumskunde, ii. 2, p. 216, seqq. Certain other gates were not in the walls of the city, but in the outer wall of the temple; see שַׁלְכֶת, סֶדֶר.

(2) *a measure, fold*, see the root No. I., 2, Gen. 26:12, מֶדֶת שְׁעָרִים *a hundred measures, a hundred-fold*, i. e. *ekatonplasiw*.

שַׁעַר adj. *bad, disagreeable* (used of figs), Jer. 29:17, from the root שַׁעַר No. II.

שַׁעֲרִיר adj. *horrible*. Fem. *something horrible*, Jer. 5:30; 23:14.

שַׁעֲרִיר id. Jer. 18:13.

שַׁעֲרִיָּה (“whom Jehovah estimates”), [*Sheariah*], pr. n. m. 1 Ch. 8:38; 9:44.

שַׁעֲרַיִם (“two gates”), [*Shuairaim*], pr. n. of a town in the tribe of Judah, Josh. 15:36; 1 Sam. 17:52; 1 Ch. 4:31.

שַׁעֲשֻׁנִי [*Shaashgaz*], Persic pr. n. of a eunuch and keeper of women in the court of Xerxes, Esth. 2:14. (Pers. *ساشگر* is, servant of the beautiful.)

שַׁעֲשֻׁעִים pl. *delight, pleasure*, Pro. 8:30; Ps. 119:24; Jer. 31:20. Root שַׁעַע.

שָׁפָה—(1) prop. TO SCRATCH, TO SCRAPE; hence *to scrape off, to pare off*. Aram. *ܫܦܗ* to file, prop. to make smooth, bald, *ܫܦܗܐ* a file, *ܫܦܗܐ* a filing, a paring.

(2) i. q. Syr. Pa. to purge, to cleanse from dregs, compare Talmud. *שפה* to filter. Hence שָׁפָה.

NIPHAL, part. *bare, bald, naked* (used of a mountain), Isa. 13:2. LXX. *ὄρος πεδιον*.

PUAL, Job 33:21 קָרִי שָׁפָה עֲצָמוֹתָיו “his bones become naked,” naked of flesh.

Derivatives, שָׁפָה, שָׁפִי, and the pr. n. שָׁפֹה, שָׁפָה.

שָׁפָה or שָׁפָה only in pl. 2 Sa. 17:29, שָׁפָה

according to Targ., Syr., and the Hebrews, *cheeses of kine*, so called from the idea of filtering and cleansing from dregs, see the root No. 2. Abulwalid explains it to mean, slices of curdled milk.

שָׁפוֹ ("nakedness"), [*Shepho*], pr. n. m. Gen. 36:23; called שָׁפִי 1 Ch. 1:40.

שָׁפֹט m. (from שָׁפַט), *judgment, penalty*, 2 Ch. 20:9; pl. שָׁפוֹטִים (i being shortened into י), Eze. 23:10.

שָׁפָמָה (i. q. שָׁפִימָה "serpent?"), [*Shupham*], pr. n. of a son of Benjamin, Nu. 26:39.

שָׁפָפָן (id.), [*Shephuphan*], pr. n. m. 1 Ch. 8:5.

שָׁפַח an unused verb, prob. i. q. שָׁפַח, Æthiop. ሰፋፋ: *to spread out* (compare also שָׁכַח). Hence שָׁפָחָה family; and as closely connected therewith is—

שָׁפָחָה f. *famula* (as if a noun of unity, one of a family), a *maid-servant*, Gen. 16:1; 29:24. As to its difference from שָׁפָחָה, see 1 Sa. 25:41; שָׁפָחָה הַנְּזִיחָה? "behold, thy handmaid is a servant," i. e. I am thy household servant to wait on thee.

שָׁפַט fut. שָׁפֹט.—(1) TO JUDGE. (A root which is not found in the other Phœnicio-Shemitic languages, the primary idea of which appears to be, *to set up, to erect*, like the Germ. *richten*, comp. the cognate roots שָׁפַח, שָׁכַח. Traces of it are found perhaps in the Indo-Germ. languages, as *schaffen*, in Gloss. Mons. to judge; *geschaffen*, testament; *schöpfen*, judge.) Const. either absol. Job 22:13; Eze. 44:24; or followed by an acc. of pers. whose cause is judged, Ex. 18:22, 26; Deut. 16:18; Isa. 11:4. שָׁפַט צָדִיק Prov. 31:9, and שִׁי כִי־יָדִים Ps. 75:3, to do justice, equity. Ezek. 16:38, שָׁפַטְתִּיךָ כִּי־זָנִיתִי "I will judge thee (with) the judgments of adulteresses." שִׁי בֵּין יָדָיו to be judge or umpire between, Gen. 16:5; 31:53; Isaiah 2:4. Part. שָׁפֹט subst. *judge*, Deu. 16:18.

Specially (see יָד No. 2) *to judge* any one is—(a) i. q. *to condemn, to punish* the guilty (*karasplw*), 1 Sa. 3:13; Obad. 21; Psa. 109:31; compare שָׁפֹט. —(b) *to defend* any one's cause, especially that of the poor and oppressed. Isa. 1:17, שָׁפֹט יְתֹום "defend the cause of the orphan." Psa. 10:18; 26:1. שִׁי כִי־יָדִים Jer. 5:28; Lam. 3:59. Followed by כִּן and כִּי־רָגַל pregn. *to defend* (any one's) *cause, and to deliver him from the power* (of his enemies), 1 Sam. 24:16; 2 Sa. 18:19, 31; Ps. 43:1.

(2) *to rule, to govern*, as connected with the idea of judging, since judging was the province of kings

and chief magistrates (1 Sam. 8:20; 2 Chron. 1:1; compare יָד No. 1, 2), Judges 16:31. Hence Part שָׁפֹט, שָׁפָט *a prince*, Ps. 2:10; Am. 2:3; especially used of the leaders and magistrates of the Israelites, who delivered their people from the oppression of neighbouring nations between the time of Joshua and Samuel, and who then governed them in peace as supreme magistrates (Jud. 4:5), Jud. 2:16, 18; Ruth 1:1; 2 Kings 23:22, etc. The same name (*suffes*, plur. *suffetes*) was applied to the chief magistrates of the Carthaginians.

NIPHAL—(1) *to be judged*, Ps. 37:33.

(2) recipr., *to litigate* with any one, Prov. 29:9; Isaiah 43:26; followed by עַל of pers., Joel 4:2; רָגַל (תָּא) Eze. 17:20; 20:35, 36; Jer. 25:31 (see below); also with an acc. and עַל of the thing (Jer. 2:35) concerning which any one contends, 1 Sam. 12:7; Eze. 17:20. When Jehovah is said to contend with men, it has sometimes the notion of punishing, Eze. 38:22; Isa. 66:16; compare 2 Ch. 22:8.

POEL, part. שָׁפֹטִים i. q. שָׁפֹט Job 9:15.

Derivatives, שָׁפֹט—שָׁפָט, שָׁפֹט, שָׁפָט.

שָׁפָט Chald. part. שָׁפָט *a judge* (by a Hebraism, for the verb itself is not found in Chaldee), Ezr. 7:25.

שָׁפָט ("judge"), [*Shaphat*], pr. n. m.—(1) Nu. 13:5.—(2) 1 Chron. 3:22.—(3) 1 Ki. 19:16.—(4) 1 Ch. 27:29.—(5) 1 Ch. 5:12.

שָׁפָט, only plur. שָׁפָטִים m., *judgments, punishments*. שָׁפָטִים עָלֶיךָ Ex. 12:12; Num. 33:4.

שָׁפָטִיָּה ("whom Jehovah defends"), [*Shephatiah*], pr. n.—(1) of a son of David, 2 Sam. 3:4.—(2) Jer. 38:1.—(3) Neh. 11:4.—(4) Ezra 2:4, 57.—(5) 8:8; Neh. 7:9, 59.

שָׁפָטִיָּה (id.) [*Shephatiah*], pr. n.—(1) of a son of Jehoshaphat, 2 Ch. 21:2.—(2) 1 Ch. 12:5.—(3) 27:16.

שָׁפָטִי ("judicial"), [*Shiphtan*], pr. n. m., Nu. 34:24.

שָׁפִי plur. שָׁפִיִּים masc. (from the root שָׁפַח)—(1) *baldness, nakedness*, Job 33:21 כְּחִיב, where a substantive is poetically put for a finite verb. שָׁפִי has in the same sense שָׁפִי, see the root in Pual.

(2) *a naked hill* (void of trees) (compare יָד נֶשְׁפָּה Isa. 13:2). Jerem. 12:12, שָׁפִי בְּפֶתַח הַבְּרָדָה "the hills in the desert;" 3:2, 21; 4:11; 7:29; 14:6; Isaiah 41:18; 49:9; Nu. 23:3, שָׁפִי עַל הַר "he was upon a hill."

(3) [Shephi], pr. n., see שפ.

שפ ("serpents?") [Shuppim], pr. n. m.—
(1) 1 Ch. 7:12, 15.—(2) 26:16.

שפ Gen. 49:17, a species of serpent, from the root שפ Syriac, to glide. Arab. سف a kind of serpent, marked with black and white spots. See Bochart, Hieroz. i. p. 416, seqq.

שפ ("beautiful"), [Shaphir], pr. n. of a town of Judaea, otherwise unknown, Mic. 1:11.

שפ Chald. adj. *beautiful*, Dan. 4:9, 18.

שפ fut. יִשְׁפֹּךְ.—(1) TO POUR, TO POUR OUT (Arabic سَفَكَ id., Æthiop. ሠበሰ: to cast metals, kindred to שפח, e.g. a drink-offering, Isaiah 57:6. שפך דם to pour out blood, i.e. to commit slaughter, Gen. 9:6; 37:22; Eze. 14:19. Metaph. שפך נפשו Ps. 42:5; and שפך לבו Lam. 2:19; to pour out one's soul, i.e. to be poured out in tears and complaints, followed by לִפְנֵי 1 Sa. 1:15; Ps. 62:9; compare Lam. loc. cit., שפך חמתו על, to pour one's anger upon any one, Eze. 14:19; 22:22; Lam. 2:4.

(2) to heap up a mound (aufschütten), Eze. 26:8. NIPHAL—(1) to be poured out, 1 Kings 13:5. Metaph., Ps. 22:15, "I am poured out like water," a description of a man who cannot arise from weakness [Christ bearing our sins vicariously].

(2) to be poured out, i.e. profusely expended (as money), Eze. 16:36; comp. ἐρέω, Tob. 4:17.

PUAL, to be poured out, used of one's steps, i.e. to slip, Ps. 73:2 קרי, compare the Lat. *fundi*, for *prosterni*.

HITHPAEL, to be poured out, Lam. 4:1. The phrase, "my soul is poured out," is—(a) it pours itself out in complaints, Job 30:16.—(b) my blood is poured out, I die, Lam. 2:12. Hence—

שפ the place where any thing is poured out, Lev. 4:12; and—

שפ fem. *urethra*, through which the urine is poured out, Deu. 23:2. Vulg. *veretrum*. Some incorrectly render *testicle* (see שפ).

שפ fut. יִשְׁפַּל inf. שפל, Arab. سفل, سفل TO BE DEPRESSED, TO BE OF BECOME LOW, used of a mountain, Isa. 40:4; of a wood, Isa. 10:33; a city, 32:19. Metaph. to be depressed, is used of—(a) men who are cast down from a high rank Isaiah

2:9, 11, 18, 17; 5:15; 10:33.—(b) of the voice, both when low, Isa. 29:4; and altogether suppressed, Ecc. 12:4. Inf. שפל רוח to be cast down of spirit, Pro. 16:19. Compare שפל.

HIPHAL—(1) to depress, cast down, make low, (opp. to הרים), Psalm 18:28; 75:8. Intrans. to be cast down (pr. to cast (one's self) down), Job 22:29. Followed by another verb it assumes the nature of an adverb, Jer. 13:18, הִשְׁפִּילוּ שִׁבּוֹי "humble yourselves, sit down," i.e. sit down in a low place (set euch niedrig): Ps. 113:6.

(2) to cast down, as walls, Isa. 25:12.

Derivatives, שפל — שפלות.

שפל Chaldee APHEL, to depress, to cast down (kings, mighty men), Dan. 5:19; 7:24. With לִבְהֵמָה to depress, humble one's heart, to be humbled, ibid., 5:22.

שפל m. שפלה f. adj. low, of a tree, Eze. 17:24; depressed (of a spot on the skin), Lev. 13:20, 21. Metaph.—(a) ignoble, vile, 2 Sa. 6:22; Job 5:11.—(b) שפל רוח cast down, humble of spirit, Pro. 29:23; Isa. 57:15; and without רוח id.; Isa. loc. cit. הִשְׁפִּילָהּ that which is low, Eze. 21:31 (masc. with ה parag.).

שפל Chald. low, Dan. 4:14.

שפל m. *lowliness*, i.e. an ignoble and wretched condition, Ecc. 10:6; Ps. 136:23.

שפלה f. id., Isa. 32:19.

שפלה a low region, Josh. 11:16, fin.; with the art. הַשְּׁפֵלָה the low region near the Mediterranean sea, extending from Joppa to Gaza, Josh. 11:16; Jer. 32:44; 33:13; ἡ Σέφλα, 1 Mac. 12:38.

שפלות f. a letting down, with יָדִים remissness of the hands, sloth, Ecc. 10:18.

שפם (perhaps, "bald," "shaven," from the root שפה; there are no certain traces of a root שפם) [Shapham], pr. n. m. 1 Ch. 5:12.

שפם ("nakedness," "a place naked of trees"), [Shepham], pr. n. of a town in the eastern part of the tribe of Judah, Nu. 34:10, 11; prob. the same which is called שפמות [ש] 1 Sa. 30:28. Gent. n. שפם 1 Ch. 27:27.

שפן an unused verb, prob. i. q. שפ, שפן to cover, to hide, especially under the earth, whence שפן. Whence figuratively, שפן astute.

שפן m.—(1) a quadruped (which chews the cud like a hare), Levit. 11:5; Deut. 14:7; which lives

gloriously on rocks, and is remarked for its cunning, Ps. 104:18; Prov. 30:26. The Rabbinis render it *coney*; more correctly the LXX. in three places, χοιρογρύλλιος, i. e. *mus jaculus* Linn., Arab. **جربوع**, *Jerboa*, an animal of the size of the coney, with a head resembling that of a hog, with long hind legs fitted for leaping; it inhabits burrows dug in the mud, and is remarkably cunning. It is either so called from its burrows in which it hides itself, or from its cunning. See Bochart, Hieroz. i. p. 1001, seqq. Oedmann, Verm. Sammlungen, iv. p. 48.

(2) [*Shaphan*], pr. n.—(a) a scribe of Josiah, 2 Ki. 22:3, 12; Jer. 36:10, compare Ezek. 8:11.—(b) 2 Ki. 22:12; 25:22; Jer. 26:24; 39:14.

שָׁפַע an unused verb, *to overflow*, like the Ch., Syr. Hence—

שָׁפַע m. *abundance*, Deu. 33:19, “abundance of the sea,” i. e. wealth obtained by sea traffic.

שָׁפַע f. *great multitude* (pr. abundance), as of water, Job 22:11; 38:34; of men, 2 Ki. 9:17; of camels, Isa. 60:6; Eze. 26:10.

שָׁפַע (“abundant”), [*Shiphi*], pr. n. m. 1 Ch. 4:37.

שָׁפַע an unused root, prob. i. q. Syr. **سَف** to glide. Hence **שָׁפַע** serpent, and pr. names **שָׁפַע**, **שָׁפַע**.

שָׁפַע—(1) i. q. **شَفَر** TO SCRATCH, TO SCRAPE (cognate to **שָׁפַע**, **שָׁפַע**); hence *to polish*.

(2) *to be bright*, prop. *to be polished* (compare Arab. **سَفَر** I. IV., to shine forth as the dawn, and **شَفَر**), *to be beautiful*, i. q. Ch. and Syr. Followed by **שָׁפַע** *to please* any one, Ps. 16:6, compare Dan. 4:24. The notion of being bright is also applied to brilliancy of sound (compare, on the other hand, **שָׁפַע**); whence **שָׁפַע** trumpet.

(3) i. q. **Ἀῖθρα**, *safara*, to measure; whence **שָׁפַע** a measure; which see. (Cogn. is **שָׁפַע** No. 3, to number.) As to the passage, Job 26:13, see **שָׁפַע**.

שָׁפַע fut. **שָׁפַע**. Chald., *to be beautiful*; followed by **שָׁפַע** Dan. 4:24, and **שָׁפַע** Dan. 3:32; 6:2, *to please* (Syr. id.).

[Derivatives, **שָׁפַע**, **שָׁפַע**, **שָׁפַע**, **שָׁפַע**.]

שָׁפַע m.—(1) *beauty, elegance* (of words), Gen. 49:21.

(2) [*Shapher*], pr. n. of a mountain in the desert of Arabia, Num. 33:23, 24.

שָׁפַע f.—(1) *brightness, beauty*. Here, apparently, we should refer with Jo. Simonis, who has been followed by Ewald (Gr. page 92), Job 26:13, **שָׁפַע** “by his (God’s) Spirit the heavens were made brightness,” i. e. splendid, most splendid. Several interpreters have supposed **שָׁפַע** to be for **שָׁפַע** (to make beautiful, to adorn, sc. with stars and constellations), so put that two constructions (**שָׁפַע** and **שָׁפַע**) are confused (Vulg. *spiritus ejus ornavit caelos*), but Dag. forte necessarium is scarcely ever found to be omitted in the letters בנרכתא.

(2) [*Shiphrah*], pr. n. f., Ex. 1:15.

שָׁפַע m., *ornaments of a throne, tapestry* with which a throne is covered, Jer. 43:10 **שָׁפַע**, where the **שָׁפַע** has **שָׁפַע**.

שָׁפַע m., Chald., *dawn*, Dan. 6:20. Syriac **ܫܦܚܐ** id.

שָׁפַע fut. **שָׁפַע**—(1) TO PLACE, TO PUT (i. q. **שָׁפַע** which I suppose to be itself cognate to this verb, so that **ש** is softened into **כ**, and even into **ל**; compare **שָׁפַע** and **שָׁפַע** to dig; **שָׁפַע** and **שָׁפַע** to spread out, and to spread over. Also **שָׁפַע** and **שָׁפַע**). 2 Ki. 4:38; Ezek. 24:3; Psalm 22:16, **שָׁפַע** “into the dust of death (in the sepulchre) thou wilt put me.”

(2) followed by a dat. of pers., *to give*, Isaiah 26:12.

Derivatives, **שָׁפַע**, **שָׁפַע**.

שָׁפַע m. dual, *stalls, folds*, Ps. 68:14 (compare **שָׁפַע** p. DXX, A), Eze. 40:43 (where places in the court of the temple are signified, in which the sacrificial victims were bound).

שָׁפַע an unused verb, i. q. **שָׁפַע** *to inundate, to overflow*. Hence—

שָׁפַע, once found, Isa. 54:8, **שָׁפַע** “an inundation (pouring out) of wrath,” i. q. **שָׁפַע** Prov. 27:4. The form **שָׁפַע** appears to have been used for **שָׁפַע** by the writer, for the sake of paronomasia.

שָׁפַע Chald., i. q. **שָׁפַע** a leg; pl., Dan. 2:33. Theod. **κνημαί**.

שָׁפַע fut. **שָׁפַע** TO BE SLEEPLESS (Arab. **شَدَّ**) Ps. 102:8; *to watch*, Ps. 127:1; Ezr. 8:29. Figuratively—(a) followed by **שָׁפַע** to watch over any thing. i. e. to attend to it, to fix one’s attention on any thing. Jer. 1:12; 31:28; 44:27; Dan. 9:14. Job 31:38.

(but Prov. 8:34, *שקד על דלתות* is to be taken in its proper sense, to watch at the threshold, to guard the threshold). Isa. 29:20, *שקדו* "those who watch for iniquity," who are diligent not to do what is good, but what is evil.—(b) *to lie in wait for* (used of a leopard); followed by *על* Jer. 5:6.

PUAL, part. *שקד* (denom. from *שקד*) as if *amygdalatus*, i. e. made of the form of almond flowers, Ex. 25:33, 34.

שקד m.—(1) *the almond tree*; so called because of all trees it is the first to arouse and awake from the sleep of winter, Jer. 1:11 (where allusion is made to the signification of haste and ardour, which there is in this root).

(2) *an almond, the nut of the almond*, Gen. 43:11; Numbers 17:23; Eccl. 12:5, *שקד* "the almond is rejected" (by the old man who has no teeth), although really a delicate and delicious fruit. Others incorrectly, "the almond flourishes," which they refer to whiteness of hair; but the flower of the almond is not hoary, but rose-coloured. See Cels. Hierob. i. p. 297.

שקד not used in Kal, i. q. *שקח* TO DRINK (see, as to the interchange of the letters *k* and *t*, p. DCCXX, A). Arab. *سقى*; Æth. *ሰቀደ*: to drink, to irrigate.

HIPHAL—(1) *to give to drink, to furnish drink*; followed by two acc. of pers. and thing, Gen. 19:32; 24:43; Jud. 4:19; Num. 5:24; Psalm 60:5; Job 12:7; Jer. 9:14; 35:2; followed by *ל* of thing, Ps. 80:6; *ל* of thing (of any thing), Cant. 8:2. Part. *שקד* subst., *a butler, cup-bearer*, Genesis 40:1; 41:9; but Genesis 40:21 *שקד* denotes *drink* (see *שקד* p. DXX, B, No. 2); and we should thus understand the words, "he restored the chief butler again *ל* *שקד* to his drink," i. e. to his butlership, and he again gave him his office of cup-bearer.

(2) *to water cattle*, Gen. 24:46; 29:2; Ex. 2:16, 17, 19.

(3) *to irrigate, to water land*, Gen. 2:6, 10; Ps. 104:13.

NIPHAL, see *שקע* Niphal.

PUAL, *to be watered, moistened*. Job 21:24, "the marrow of his bones is watered," i. e. is fresh, vigorous (compare Prov. 3:8; 15:30; 17:22).

Derivatives, *שקח*, *שקח*, and the two following words.

שקח (for *שקח* of the form *קטול*) *drink*; only in plur. *שקחו* Ps. 102:10.

שקח plur. with suff. *שקח* Hos. 2:7.—(1) *drink*, Hos. loc cit (where we should not understand water.

but some more delicate drink; especially wine. LXX. Ald. *ὁ ὀνύς μου*).

(2) *the moistening*, i. e. refreshing of bones, Pro. 3:8; see the verb in Pual.

שקח m., *an abomination, something abominable*; used of impure things (garments), Nah. 3:6; of flesh of victims, *εἰδωλοθύρα*, Zec. 9:7; especially of idols. 1 Ki. 11:5, "Milcom *שקח* the idol of the Ammonites." 2 Ki. 23:13; Dan. 9:27; comp. Dan. 11:31; 12:11. Plur. idols, 2 Ki. 23:24; Eze. 20:7, 8.

שקח fut. *שקח*. TO REST, TO HAVE QUIET (pr. *to lie, to lie down*; compare Arab. *سقط* to fall; kindred to *سكت*, *سكت*). It is used—(a) of one whom no one harasses, Jud. 3:11; 5:31; 8:28; Jer. 30:10; 46:27 (hence *שקח* Josh. 11:23; 14:15), and who harasses no one, Jud. 18:7, 27; which sometimes arises from fear, Psalm 76:9.—(b) of a person who does nothing, remains inactive, Isa. 62:1; Jer. 47:6; hence used of God when he does not afford aid, Psa 83:2.

HIPHAL—(1) *to cause to be quiet*, i. e. to allay strife, Pro. 15:18; also, *to make tranquil and secure*, i. e. *to give quiet*, Job 34:29; followed by *ל* of pers. and *ל* of thing (from danger), Ps. 94:13.

(2) intrans. *to keep oneself quiet* (pr. *to make oneself quiet*, *Ruhe bey sich hervorbringen, Ruhe halten*), Isa. 7:4; 57:20. Inf. *שקח* subst. *rest, quiet*, Isa. 30:15; 32:17. The earth is figuratively said *to be quiet*, when the air is sultry and unmoved (*bey stiller, schwüler Luft*), Job 37:17. Hence—

שקח m. *rest, quiet*, 1 Chr. 22:9.

שקל fut. *שקל*, once *שקל* (as if from *שקל*) Jer. 32:9; TO POISE, TO WEIGH (Arab. *شقل*, more often

شقل, Syr. *ܡܫܩܠ* and *ܡܫܩܠ* id. The primary idea is that of suspending a balance, compare Æthiopic *ሰቀለ*: to suspend, as on a cross. Compare *שקל*, *שקל*, and Lat. *pendo, pendeo*, Ex. 22:16; 2 Sam. 14:26; Isa. 40:12. Followed by *ל* *to weigh out* to any one (metals, money), Gen. 23:16; Jer. 32:9; Ezr. 8:25; followed by *ל* Ezr. 8:26; Esth. 3:9; followed by *ל* (to weigh over or into the royal treasuries) Esth. 4:7; 2 Sam. 18:12, "although I might weigh a thousand shekels in my hands," i. e. if they were weighed, counted to me. Figuratively, *to weigh, to examine* any person, Job 31:6; any thing, Job 6:2.

NIPHAL, *to be weighed*, Job 6:2; *to be weighed out*, Job 28:15; Ezr. 8:33.

Derivatives, שקל, שקל, שקל, pr. n. שקל, and—

שקל pl. שקלים const. שקל m. a *shekel*, a certain weight of gold and silver, containing twenty *beans* (הנה), Ex. 30:13; which the Hebrews used, when weighed, for money (compare שקל No. 2), Gen. 23:15, 16; Ex. 21:32; Lev. 5:15; 27:3, 6; Josh. 7:21; 1 Sa. 17:5; of this there are two kinds distinguished, the holy shekel, Ex. 30:13; and the royal shekel, 2 Sam. 14:26 (but which was the larger and which the less of these is not stated). In the time of the Maccabees (1 Macc. 15:6) silver coins were struck of the weight of a shekel, bearing the inscription שקל ישראל (see F. P. Bayer, De Nummis Hebræo-Samaritanis, Valent. 1781, 4to. p. 171, seqq.), which contained four Attic drachms (i. e. one stater), according to Josephus (Arch. iii. 8, § 2), nor does the weight of those still in being differ much from this, which, though worn with age, contains 215—229 grains troy weight, 60 grains of which are equal to one drachm (see Eckhel, Doctr. Numm. Vett. iii. p. 464. Fröhlich, Annal. Regum Syriæ, Prolegg. p. 84. Rasche, Lex. Rei Nummarie iv. 2, p. 904). The LXX., however, often render שקל by δίδραχμον, which may be thus reconciled with the words of Josephus and the weight of existing coins, by supposing that the shekel before the Babylonian exile, and before the use of coined money, was a smaller weight. Of less value and weight was also the σίκλος, σίγλος used by the Persians, and containing 7½ oboli (six oboli being equal to one drachm), Xen. Anab. i. 5, § 6. Golden shekels used at Ephesus are mentioned by Alexander Ætolus, ap. Macrobi. Sat. v. 22.

שקם an unused verb. Arab. سقم to be ill, sick. Hence—

שקמה (sing. found sometimes in Mishnah), plur. שקמים 1 Ki. 10:27; Isaiah 9:9; Amos 7:14; and שקמות f. Ps. 78:47, *sycamore*, Gr. συκόμορος, συκάμινος, a very frequent tree in the lower districts of Palestine, resembling the mulberry tree in its leaves and appearance, with fruit like that of the fig, but more difficult of digestion (Dioscorid. i. 182, compare the etymology); these grow from the wood itself of the branches, and they are cultivated only by persons of the lowest condition (see שקם). See Cels. Hierob. i. p. 310. Warnekros, Natural Hist. of the Sycamore, in Repert. f. Morgenl. Litt. fasc. 11, 12.

שקע TO SUBSIDE, TO SINK DOWN, as fire, Num. 11:2; to be submerged as a country, Jer. 51:64;

Am. 9:5, "it is overflowed, **שקע** as by the river of Egypt," where it is joined with an acc of plenty.

NIPHAL, to be submerged (of a country), Am. 8:8 קרי. In שקע for שקע there is שקע by elision of ש.

HIPHIL—(1) to cause to sink down, water, Eze. 32:14.

(2) to sink, to depress, Job 40:25; שקע **שקע** "canst thou sink down his tongue with a cord?" canst thou tame him (the crocodile) by putting a cord or bridle in his mouth?

Derivatives, שקע.

שקערה pl. f. places sunk down in a wall (LXX. κοιλάδες. Vulg. valliculæ); formed from שקע and שקע to be deep.

שקע not used in Kal; prob. TO LAY UPON (überlegen, darüberlegen), TO LAY OVER; specially planks and beams, to cover with planks, i. q. Arab. سقى. Gr. σκεπᾶω, σκεπάζω. Hence שקע, שקע, שקע.

NIPHAL, to lie out over any thing (sich vorn überlegen vorbiegen; Gr. παρακύπτειν); especially in order to look out; hence to look out, to look forth (compare under שקע) from a window (שקע חלון) Jud. 5:28; 2 Sam. 6:16; also used of a mountain which hangs over a region, Nu. 21:20; 23:28. Metaphorically Jerem. 6:1, "calamity impends from the north."

(Arab. اسقف long and at the same time bending, of the neck of the ostrich, used of a tall person who hangs down his head.)

HIPHIL, id., specially שקע שקע to look forth (God) from heaven, Ps. 14:2; 53:3; 85:12; to look forth from a window, Gen. 26:8.

Derivatives, see under Kal.

שקע m. a layer of beams, a flooring, ceiling, 1 Ki. 7:5, "all their doors with the posts שקע were square with the beams," i. e. covered over with beams and planks (not vaulted), and therefore of a square form.

שקעים m. pl. beams laid over. 1 Ki. 7:4; 6:4. שקעים שקעים חלונות "windows with closed beams," compare the root שקע.

שקע not used in Kal, TO BE BASE, IMPURE, ABOMINABLE.

PIEL—(1) to contaminate, to pollute, with שקע oneself, Lev. 11:43; 20:25.

(2) to abominate, to loathe, Psalm 22:25; especially something impure, Lev. 11:11; Deu. 7:26.

Derivatives, שקע and—

שקן m. *an abomination, something abominable*, used of unclean persons and things, especially those belonging to idolatry, Lev. 11:10, 12, 13, 20, 23, 41, 42; Isa. 66:17.

שקן see שקן.

שקן fut. שקן (cogn. to שקן).—(1) TO RUN UP AND DOWN, TO RUN ABOUT, used especially of those who eagerly seek any thing; used of locusts [?], Joel 2:9; Isa. 33:4 (followed by פ of prey); hence—

(2) *to be eager, greedy, thirsty*, used of a bear, Prov. 28:15; of a thirsty man, Isaiah 29:8; Psalm 107:9.

HITHPALPAL שקן i. q. Kal No. 1; Nah. 2:5. Derivative שקן.

שקר fut. שקר. TO LIE, followed by a dat. of pers. TO DECEIVE any one, Gen. 21:23. (The primary idea is perhaps that of *colouring*, compare שקר to be red, שקר red colour, paint, falsehood; see Tsepregi, in Diss. Lugdd. p. 115; compare the kindred שקר.)

PIEL, *to lie*, 1 Sam. 15:29; followed by פ of pers. Lev. 19:11; also, פ of thing, *to deceive*; שקר שקר to deceive in a covenant, i. e. perfidiously to break a covenant, Psa. 44:18; שקר שקר to be false to one's faith, Ps. 89:34; without an acc. id. Isa. 63:8.

שקר pl. with suff. שקרהם Jer. 23:32, m.

(1) *a lie*. שקר שקר lying words, Ex. 5:9. שקר שקר a lying witness, Deut. 19:18. שקר שקר to be perjured, Levit. 5:24; 19:12. שקר שקר to prophesy false things (not received from God), Jer. 5:31; 20:6; 29:9. Absol. and in the manner of an adverb, (thou hast spoken) *falsely*, (it is) *a lie*, 2 Ki. 9:12; Jer. 37:14. Pl. lies, Ps. 101:7. Once for concr. *a liar* (for שקר שקר), Pro. 17:4.

(2) *whatever deceives, fraud, vanity*. Psalm 33:17. שקר שקר i. e. they are deceived who hope for victory from cavalry. Hence שקר in vain, 1 Sam. 25:21; Jer. 3:23; and שקר without cause, undeservedly, Ps. 38:20; 69:5; 119:78, 86.

שקת f. Gen. 24:20; pl. const. שקתות (as if from שקת) Gen. 30:38, *drinking troughs*, such as were made of wood and stone, and were used for cattle to drink at. Root שקת.

שקל or שקל plur. שקלות walls, Jer. 5:10, i. q. שקלות. So LXX, Vulg., Chald., the context requiring it.

שקל m. with suff. שקל (from the root שקל)—(1)

nerve, muscle. Collect. Pro. 3:8, שקל שקל "health (refreshment) shall it be to thy nerves" (in which is the seat of strength). In the other hemistich there is "to thy bones."

(2) *the navel* (prop. the navel cord); Arab. שקל Eze. 16:4. Compare שקל.

שקל & שקל (Dan. 2:22) Chald.—(1) *to loose* (knots, metaph. difficult questions), Dan. 5:16. Part. plur. שקל *loosed* from bonds, Dan. 3:25. Specially used of those who turn aside at evening to an inn and loose the burdens of their beasts (Arab. שקל, Greek *karalōw*, whence *karáluma*); hence—

(2) *to turn in to lodge*, and generally *to dwell* (Syr. שקל to put up, to dwell), Dan. 2:22. Comp. שקל.

PAEL—(1) i. q. Kal No. 1, *to loose*, Dan. 5:12.

(2) *to begin* (prop. to open, comp. שקל and שקל).

ITHPAEL, *to be loosed*, Dan. 5:6.

שקל שקל (שקל "prince of fire"), [Sharezer], pr. n. Pers.—(1) a son of Sennacherib, a paricide, Isaiah 37:38; 2 Ki. 19:37.—(2) Zec. 7:2. Compare שקל שקל.

שקל an unused root. Syr. and Ch. *to be hot, dry*, cognate to שקל. Hence—

שקל m.—(1) *heat* of the sun, Isa. 49:10; hence—

(2) a phenomenon frequent in the desert of Arabia and Egypt, and sometimes also observed in the southern parts of Russia and France (Arabic שקل Kor. xxiv. 39; French, *le mirage*; Germ. *Stimmung*, *Spiegelung*); it consists in this, that the desert, either the whole or in part, appears like a sea or a lake, so that even the most skilful travellers are sometimes deceived, see Erdmann and Frähn in Gilbert's Annales Phys. t. xxviii. page 1, and my Comment. on Isa. 35:7. Hence light is thrown upon the words, Isaiah loc. cit. שקל שקל "the desert which assumes the appearance of water shall be changed into a lake" (into real water).

שקל ("heat of Jehovah"), [Sherebiah], pr. n. masc. Ezra 8:18, 24; Neh. 8:7; 9:4; 10:13; 12:8, 24.

שקל i. q. שקל (ר being inserted, as to which see p. DCCXLVIII, A), *a sceptre*, a form used in the later Hebrew, Est. 4:11; 5:2; 8:4.

I. **שקל** i. q. Ch. שקל *to loose*.

PIEL, שקל *TO LOOSE*, Jer. 15:11 שקל שקל "I will loose thee for good," i. e. I will set thee

free. The Hebrews appear to have used this verb also in a bad sense (שָׁרַח), for to desert, on which account there is added in this place קָטַב.

Derivatives, מִשְׁרָה, מִשְׁרָה.

II. שֶׁרָה perhaps i. q. Arab. شَرى to shine, to glitter (as lightning); hence שֶׁרָה, שֶׁרָה a coat of mail.

שֶׁרָה pl. שֶׁרָה, f. chains; hence bracelets, Isa. 3:19, so called from being wreathed, root שֶׁרָה No. 1. (Ch. שֶׁרָה id.; also Gr. σερὰ, and Hebr. שֶׁרָה, which see in its place.)

שֶׁרָה (for שֶׁרָה "pleasant lodging-place"), [Sharuhēn], pr. n. of a town of the Simeonites, Josh. 19:6.

שֶׁרָה (for שֶׁרָה "plain," "plain country"), every where with the art. שֶׁרָה Sharon, pr. n. of a plain country near the Mediterranean Sea, between Cæsarea and Joppa, remarkable for the fertility of its fields and pastures, Josh. 12:18; Cant. 2:1; Isa. 33:9; 35:2; 65:10; 1 Chr. 27:29. Some understand another plain of the same name to be spoken of, 1 Ch. 5:16, for which, however, there is no occasion; [In Thes. Gesenius favours this supposition], Relandi Palæst. p. 188, 370.—Hence שֶׁרָה a Sharonite, 1 Ch. 27:29.

שֶׁרָה Jer. 18:16 כתיב, i. q. שֶׁרָה, which see.

שֶׁרָה f. beginning, Jer. 15:11 כתיב. Ch. שֶׁרָה id., from the root שֶׁרָה Pael No. 2.

שֶׁרָה [Shitrat], see שֶׁרָה.

שֶׁרָה ("beginning"?), [Sharai], pr. n. m. Ezr. 10:40.

שֶׁרָה f. a coat of mail, so called apparently from its glittering, see שֶׁרָה No. II., Job 41:18.

שֶׁרָה — (1) id. 1 Sam. 17:5, 38, pl. שֶׁרָה Neh. 4:10, שֶׁרָה 2 Ch. 26:14. (Syr. شَرى id.) The same is שֶׁרָה, which see.

(2) [Sirion], pr. n. given to Mount Hermon by the Sidonians, Deut. 3:9, compare שֶׁרָה. This name appears to have been taken from its resemblance to a breastplate, just like the Gr. Θωπάξ, for the mountain of Magnesia.

שֶׁרָה m. id. a coat of mail, 1 Ki. 22:34; Isa. 59:17.

שֶׁרָה plur. fem. — (1) whistlings, or rather pipings, Jud. 5:6, שֶׁרָה עָרִים, which should be

referred to the shepherds, who play on pipes while keeping their sheep.

(2) hissings, derisions, Jer. 18:16 קרי.

שֶׁרָה adj. firm, hard (Ch. שֶׁרָה id.), only in pl. שֶׁרָה the firm parts of the belly (of the hippopotamus), i. e. the nerves, ligaments, muscles, Job 40:16. Root שֶׁרָה; but compare שֶׁרָה No. 1.—Hence abstr.—

שֶׁרָה f. hardness, with לֵב and נֶפֶשׁ לֵב-בֹּרְנוּת of heart, Deut. 29:18; Ps. 81:13; Jer. 3:17; 7:24; 9:13; 11:8. Aram. מַעֲבָלָה in good sense, firmness, truth.

שֶׁרָה see שֶׁרָה.

שֶׁרָה Jer. 31:40 כתיב, which appears to me to have sprung by a transcriber's error, from שֶׁרָה fields, which is in the parallel place, 2 Ki. 23:4, and also Jer. loc. cit. in קרי, 6 MSS., and some printed editions. That the common reading (which has been followed by the LXX., who have written Ἀσσημῶς), in the sense of fields cut up or overflowed, may be defended as belonging to the Hebrew language, Kuypers has endeavoured to shew in Dissert. Lugdd. i. p. 537, comparing Arab. شَرى to cleave, to cut; but this is without any appearance of truth.

שֶׁרָה — (1) TO CREEP, TO CRAWL, used of reptiles and smaller water animals, Gen. 7:21; Lev. 11:29, 41, 42, 43. Sometimes a place (earth or sea) is said to creep with creeping things, i. e. to abound in them (von etwas wimmeln), followed by an acc. (compare קָלָה No. 4), as the sea with aquatic creatures, Gen. 1:20, 21; Egypt with frogs, Ex. 7:28; Ps. 105:30. Hence —

(2) to multiply selves, to be multiplied, of beasts, Gen. 8:17; 9:7; of persons, Ex. 1:7. Eth. WZ8: to sprout forth. Hence —

שֶׁרָה m., collect. — (1) reptiles, Gen. 7:21; Lev. 5:2; 11:29. Verse 20, "winged reptiles (שֶׁרָה) that walk on four" (feet), are bats (not crickets which have six legs, though they are said to use only four of them in walking), 11:21, 23; Deu. 14:19.

(2) smaller aquatic animals, Gen. 1:20; more fully שֶׁרָה Lev. 11:10.

שֶׁרָה fut. שֶׁרָה. — (1) TO HISS, TO WHISTLE; siften, pfeifen (an onomatopoeic root, like the Greek σπιζω, σπισσω, σπίζω, from the theme σπίζω).

compare *σύγξ, σύμγυμα, συπύγγυον*.—(a) followed by ? *to bring near* to by hissing or whistling, as bees, flies (in the manner of a bee-keeper), Isaiah 5:26; 7:18; figuratively peoples, Isa. locc. citt.; Zech. 10:8. In other places it is—(b) in mockery (*auszifchen, auspfiften*), 1 Ki. 9:8; Lam. 2:15, 16; followed by על of pers. or thing, Jer. 19:8; 49:17; pregn., Job 27:23, יִשָּׁק עָלָיו כִּסְקָמוּ “they shall hiss him out of his place.”

(a) *to pipe* (to whistle, not with the mouth, but with an instrument). Hence שְׂרִיקוֹת, שְׂרִיקָה.

שְׂרִיקָה f., hissing, mockery. שְׂרִיקָה לְשָׂרָה to become a mocking, Jer. 19:8; 25:9; 29:18.

שָׂרָה—(1) *to twist, to twine* like a rope (kindred to the roots שָׂרָה, שָׂרָה, שָׂרָה, שָׂרָה; all of which have the idea of turning, twisting, going in a circle, variously inflected). Hence שָׂרָה and שָׂרָה the navel (pr. the umbilical cord; *Nabelstrang*); שְׂרָרִים nerves, sinews; שְׂרָרָה, שְׂרָרָה, שְׂרָרָה a chain (as if a rope made of metal). Hence—

(2) *to be firm, hard* (Syr. Pael, to make firm, stable); especially in a bad sense; whence שְׂרָרִית obstinacy (of heart).

(3) *to press together*; hence *to oppress, to treat as an enemy*, i. q. שָׂרָר No. 4. Part. שְׂרָר an adversary, an enemy, Psal. 27:11; 54:7; 56:3; 59:11.

Derivatives, see Kal No. 1, 2.

שָׂרָר [Sharar], pr. n. m., 2 Sam. 23:33, for שָׂרָר 1 Ch. 11:35.

שָׂרָר with suff. שְׂרָרָה the navel, i. q. שָׂרָר Cant. 7:3; used for the part around the navel, or the belly (which is compared to a bowl). Compare on the other hand שְׂרָרָה high place, summit; and שְׂרָרָה navel.

שָׂרָשׁ (“root,” i. q. שָׂרָשׁ; comp. Syr. *شمار*) [Sheshresh], pr. n. m., 1 Ch. 7:16.

שָׂרָשׁ plur. שְׂרָשִׁים with suff. שְׂרָשִׁי constr. שְׂרָשִׁי m.—(1) A ROOT; Syr. *شمار*; compare שָׂרָשׁ Job 30:4; Jer. 17:8; and frequently. Figuratively it is—(a) the lowest part of a thing, as of the foot (compare Lat. *planta pedis*), Job 13:27; of a mountain (Lat. *radix*), Job 28:9; of the sea, Job 36:30. Hence—(b) a root of controversy is the ground, cause of the controversy, Job 19:28. As nations, when they take up their abode in any country, are said to be planted in it and to take root (see שָׂרָשׁ).

—(c) root is put poet. for the seat, fixed dwelling, Jud. 5:14.

(2) a shoot which springs from a root, Isa. 53:9; hence metaph. שְׂרָשׁ יִשְׂרָאֵל the shoot of Jesse, Isaiah 11:10; of the Messiah; compare *piiza David*, Apoc. 5:5. [There is no need to depart from the usual meaning root.] On the other hand, root (by a metaphor taken from plants and applied to a people) is meant, Isa. 14:30.

Hence denom. שָׂרָשׁ and the verb—

שָׂרָשׁ PIEL, to root out, eradicate, extirpate. Ps. 52:7; Job 31:12.

PUAL שָׂרָשׁ pass. Job 31:8.

POEL שָׂרָשׁ to take root (pr. to make, to produce root), Isa. 40:24.

POAL, id. Jer. 12:2.

HIPHIL, i. q. Poel, Job 5:3; Isa. 27:6 (and there metaph. of a man flourishing in prosperity), with the addition of שְׂרָשִׁים Ps. 80:10.

שָׂרָשׁ Ch. i. q. Heb. a root, Dan. 4:12.

שְׂרָשִׁה for quadril. שְׂרָשִׁה pl. const. שְׂרָשִׁה f. small chains, Ex. 28:22.

שְׂרָשׁ (shēroshu), שְׂרָשִׁי Ch. f. eradication, rooting out, i. e. expulsion, banishment, Ezr. 7:26; compare Ezr. 10:8; and Heb. שְׂרָשׁ No. 1, c.

שְׂרָשִׁה f. a little chain, Exod. 28:14; 39:15. Root שְׂרָר No. 1. Arab. with the letter r softened سلسلة, Ch. شلشلة, شلشلة. Hence is abbreviated שְׂרָשׁ which see.

שָׂרָה not used in Kal.

PIEL שָׂרָה inf. שָׂרָה and with the tone drawn back, שָׂרָה Deu. 17:12; fut. convers. שָׂרָה TO WAIT UPON, TO SERVE, TO MINISTER UNTO. with an acc. of pers. Gen. 39:4; 40:4; Num. 3:6; 1 Ki. 1:15; followed by ? Nu. 4:9. There often occurs, שָׂרָה concerning the ministering priests, Nu. 18:2; 1 Samuel 2:11; 3:1; and without the acc., Nu. 3:31; 4:12; from which we must distinguish שָׂרָה Deut. 18:5, 7, i. e. to worship Jehovah by calling upon him, according to the analogy of the phrases שָׂרָה בְּשֵׁם יְהוָה. A very bold expression, Isaiah 60:7, “the rams of Nebaioth shall minister to thee,” i. e. shall serve for sacred ministry. Part. שָׂרָה subst. a minister, a servant. Josh. 1:1; specially in holy things, Ezr. 8:17; fem. שָׂרָה (f. שָׂרָה), 1 Ki. 1:15.

שָׂרָה see שָׂרָה.

I. שש f. & ששה const. שש m. SIX (often occurring). (A numeral, which is widely extended even beyond the Phœnicio-Shemitic languages;

Arab. ست, ستة, Aram. שש which see; Æth. ስስ.: Sanscr. *shash*, Zend. *qswas*, Slav. *schest*, Gr. ἑξ, Lat. *sex*, to which every one can easily add the forms used in modern languages.)—Plur. ששים *sixty* (often occurring).

Derivatives, שש, שש.

II. שש m. SOMETHING WHITE (from the root שש).

(1) *white marble*, Esther 1:6; Cant. 5:15, i. q. שש.

(2) *byssus*, so called from its whiteness, both that of the Egyptians, Gen. 41:42; Prov. 31:22; and of the Hebrew priests, Exod. 26:1; 27:9, 18; 28:39. See בגד. (This word, as we have seen, may be referred to a Hebrew origin; it nearly approximates however to the Egyptian שש, and perhaps the Hebrews may have so imitated the Egyptian word, that it might also seem to have an etymology in their own language.) See Celsii Hierob. ii. p. 259; Hartmann's Hebræerin, iii. p. 34—46.

שש an uncertain root. PIEL שש Eze. 39:2, שש "I will turn thee and will lead thee (LXX. καθοδηγῶ σε, but Compl. κατέγω σε. Targ. *I will make thee go astray*. Vulg. *seducam te*) and will lead thee up." The signification of leading is clear enough from the context: as to the origin, compare Æth. ስስ: contr. ስስ: whence ለስስ: to walk or go about, to traverse countries, and ስስ: a ladder, from the idea of going up.

שש [Sheshbazzar], pr. n. Pers. (perhaps contr. from شهباز worshipper of fire); the name which Zerubbabel appears to have borne in Ezra 1:8; 5:14.

שש PIEL (from the numeral שש) pr. to divide into six parts, hence *to give a sixth part*, Eze. 45:13

שש ("whitish"? from the root שש), [Shashai], pr. n. m. Ezr. 10:40.

שש (id.) [Sheshai], pr. n. of one of the Anakim, Nu. 13:22; Josh. 15:14; Jud. 1:10.

שש Eze. 16:13 כחב, for שש *six*. [Ought not this to be שש No. II. *byssus*?] The writer appears to have used this uncommon form for the sake of paronomasia with the word שש

שש m. שש fem. *sixth*. Fem. also denotes a *sixth part*, Eze. 4:11; 45:13.

שש [Sheshach], a name of Babylon, Jerem. 25:26; 51:41. The origin and proper signification are doubtful. The Hebrew interpreters, and also Jerome, suppose that שש is put by שש (i. e. a cabalistic mode of writing, in which ח is put for ש, ש for ח) for שש, and that the prophet used that secret mode of writing for fear of the Chaldeans. Even if it were conceded (which it cannot be) that these Kabbalæ or mysteries, or trifles, were already in use in the time of Jeremiah, how could it be explained, that in 51:41, in the same verse שש is mentioned by its own proper name? not amiss is the supposition of C. B. Michaëlis, that שש is contracted from שש comparing שש to cover a gate with iron or other plate, so that שש would denote Babylon, as χαλκο-πυλος. Bohlen renders it *house of the prince*, comparing Persic شاه ش.

שש (perhaps i. q. שש "lily"), [Sheshas], pr. n. m. 1 Ch. 2:31, 34, 35.

שש (according to Jo. Simonis, for שש "de-sire"), [Shashak], pr. n. m. 1 Ch. 8:14, 25.

שש an unused root, which has the signification of *redness* (cogn. to שש, שש), Arab. اشتر red, rosy. Hence—

שש, in pause שש m. *red colour, red ochre, rubrica*, Jer. 22:14. Vulg. *sinapis*, i. e. *rubrica Sinopensis*, which was most esteemed, see Plin. H. N., xxxv. 5, s. 13. LXX. μίλτος, in Hom. *rubrica*. The Hebrews render it *cinnabar, vermillion*.

שש plur. שש m. *columns* (from the root שש), and metaph. *princes, nobles*. Psa. 11:3, "when the columns are overturned," i. e. when the noblest, the defenders of what is right and good, have perished. Isa. 19:10, "and the columns thereof (of Egypt) are broken down," i. e. the foremost of the state. Opp. to the hired labourers, i. e. the common people.

I. שש—(1) *buttock*, Isa. 20:4; plur. שש 2 Sa. 10:4. Arab. است, Syriac plur. است id. The origin should be sought in the root שש (compare the German Gefäß), although שש with the forms in Arab. and Syr. follows the analogy of verbs לה.

(2) [Seth, Sheth], pr. n. of the third [mentioned] son of Adam, Gen. 4:25, 26; 5:3, seqq. In the first of

these passages it is derived from *placing, setting* in the stead of another (as if *Gras*).

II. שֵׁט fem. contr. for שֵׁטָה (Lam. 3:47) *tumult*, from the root שֵׁטָה. Nu. 24:17, בְּנֵי שֵׁט "the sons of the tumult of war," i. e. the tumultuous enemies of Israel. In Jerem. 48:45 (a passage taken from this in Num.) there is instead, בְּנֵי שֵׁטָה.

שֵׁט & שֵׁט Chald. i. q. Hebr. שֵׁט *siz*, Dan. 3:1; Ezr. 6:15. Plur. שֵׁטִים sixty, Dan. 3:1.

I. שֵׁטָה fut. יִשְׁתָּה. apoc. יִשְׁתָּה — (1) TO DRINK. (Syr., Chald., Ethiop., id. Synonymous is שֵׁטָה, in Kal and Niphal not used, whence Hiphil הִשְׁתָּה.) Followed by an acc. of the drink, Ex. 34:28; followed by כֵּן Job 21:20 (as to which passage, compare בֹּשֶׁת), followed by אֶפְרַיִם of, from any thing, with the addition of the idea of pleasure, Pro. 9:5; also followed by אֶפְרַיִם of the vessel (compare אֶפְרַיִם A, 1, α), Am. 6:6. Metaph. Job 15:16, שֵׁטָה כְּמִים עֲוֹלָה "drinking iniquity as water," i. e. altogether replete with iniquity, abounding in it, compare 34:7. But Pro. 26:6, the same phrase is used in a passive sense, "the lame drinks in iniquity," i. e. must suffer it, cannot avenge it.

(2) to drink together, to banquet, Esth. 7:1; compare שֵׁטָה.

NIPHAL, pass. of Kal No. 1, Lev. 11:34.

HIPHIL, see שֵׁטָה.

Derivatives, שֵׁטָה, שֵׁטָה, שֵׁטָה No. I, שֵׁטָה.

II. שֵׁטָה an unused verb. Arab. سَتَى IV. i. q. to fix the warp in the loom, Syr. سَتَى to weave. Hence שֵׁטָה No. II.

שֵׁטָה and שֵׁטָה Chaldee, to drink, Dan. 5:1, 2, 23; pret. with Aleph prosthet. שֵׁטָה Dan. 5:3, 4, compare Syr. سَتَى to drink. Followed by אֶפְרַיִם of the vessel, verse 3. Compare Hebr.

Derivative, שֵׁטָה.

שֵׁטָה see שֵׁטָה.

שֵׁטָה — (I.) a drinking, a carousing, Ecc. 10:17; from the root שֵׁטָה No. I.

(II.) the warp, in weaving, Levit. 13:48, seqq., from the root שֵׁטָה No. II.

שֵׁטָה f. i. q. שֵׁטָה No. I, Est. 1:8.

שֵׁטָה m. a plant, a shoot, Ps. 128:3.

שֵׁטָה two (fem.), see שֵׁטָה.

שֵׁטָה fut. יִשְׁתָּה. TO PLANT, a poetic word, Pa. 1:3; 92:14; Hos. 9:13; Jer. 17:8; Ezek. 17:8; 19:10, 13. Hence שֵׁטָה.

שֵׁטָה prob. TO UNCLOSE (cogn. to שֵׁטָה, שֵׁטָה to shut. Chald. to perforate). It occurs in one phrase, Nu. 24:3, 15, שֵׁטָה הָעַיִן "with the eye (of the mind) unclosed;" used of a prophet, i. q. שֵׁטָה verse 4. As to the sense, see Ps. 40:7.

שֵׁטָה only part. HIPHIL מִשְׁתָּה MAKING WATER. (The Talmudists use also inf. הִשְׁתָּה, fut. יִשְׁתָּה; but there exists no trace of a root שֵׁטָה: on the contrary, in the signification of making water there is used שֵׁטָה; whence שֵׁטָה. Jo. Simonis, ed. 2, therefore has not inaptly laid down שֵׁטָה to be contracted from הִשְׁתָּה Hithpaël, from the root שֵׁטָה.) It occurs in this one phrase, מִשְׁתָּה בְּקִיר "one making water against the wall," which is generally a contemptuous designation for a little boy, especially when mention is made of extirpating a whole race or family, 1 Ki. 16:11, "he slew all the house of Baasha, and left him none, *mingens ad parietem* (not even a boy), relations and friends;" 1 Ki. 14:10; 21:21; 1 Sa. 25:22, 34; 2 Ki. 9:8; compare the same phrase in Syriac, e. g. Assem. Bibl. Orient. ii. p. 260, "an *diocesis sacra Gumæ (me teneat) in qua non remansit qui mingat ad parietem?*" i. e. *quæ tota devastata est*. The phrase seems to be used contemptuously to denote a boy, because adults in the East regard decency in doing this sitting down [covered with their garments], nor would they do it in the sight of others (Herod. ii. 35; Cyrop. i. 2, § 16; Ammian. Marcell. xxiii. 6). Some have understood a slave, and a person of the lowest rank (Jahn, Arch. i. 2, p. 77; Hermeneut. Sacra, p. 31), and some have understood a dog (Ephr. Syr. Opp. i. 542; Abulwalid, Judah ben Karish MSS., Kimchi, Jarchi); but both of these are unsuitable to the context of the passages. See Lud. de Dieu, on 1 Sam. 25:34; Bochart. Hieroz. i. p. 675.

שֵׁטָה fut. יִשְׁתָּה. to subside, to settle down; hence to be hushed, silent (kindred to שֵׁטָה, שֵׁטָה), used of the waves, Ps. 107:30; Jon. 1:11, 12; used of strife, Pro. 26:20.

שֵׁטָה (ستار Pers. "star"), [Shethar], pr. n. of a Persian prince, Est. 1:14.

שֵׁטָה (ستار بازنای "bright star"), [Shethar-boznai], pr. n. of a Persian governor, Ezra 5:3; 6:6.

שָׁחַת i. q. שָׁחַת to set, to place. From this there twice occurs, pret. pl. שָׁחַתוּ, Ps. 49:15, כְּצֹאן לְשָׂחַל שָׁחַתוּ "like sheep they place (them) in Hades," i. e. they drive, thrust them down thither (compare

Ps. 85:5); Ps. 73:9, שָׁחַתוּ בְּשִׁמְיָם פִּיָּהֶם "they set their mouth against the heavens," i. e. they assail heaven, and, as it were, provoke it, with proud and impious words.

ת

Taw (Tau), the twenty-third [reckoning ט and טו for two letters] and last letter of the alphabet, when used as a numeral denoting *four hundred*. As to the signification of the name see under the word תָּו.

As to pronunciation, ת without Dagesh is an aspirated letter, and seems to have a lisping sound, like Gr. θ, and th English. When it has Dagesh lene (ת) it is a slender t; as to its difference from ט, see page cccxvi, A. To this there answers in Arabic ت, rarely ט, as in تَقَف, تَقَف. It is sometimes interchanged with Shin (p. dcccxcvii, A) and Tet (p. cccxvi, B), and it has even some relation to the breathings (א, ה), see Hebr. Gramm. page 101, note; also, חָזַב, חָזַב to return; חָזַב and חָזַב to dwell; also, to mark out, and so often in Arabic.

תָּא m. a chamber, 1 Ki. 14:28; Eze. 40:7, seq. (Ch. תָּא, תָּא, Syr. ܬܐܐ, ܬܐܐܐ.) Plur. תָּאִים, once תָּאוֹת Eze. 40:12, from the root תָּו No. III, to dwell. The form תָּא appears to spring from תָּו (for תָּאוֹ), the letter l being changed because of the preceding Kametz into Aleph, as קָאם, קָאם, קָאם.

I. **תָּאָה** TO DESIRE, TO LONG FOR, followed by ל Ps. 119:40, 174. Of more frequent occurrence in Chaldee. (To this answer תָּאָה, תָּאָה, and this root may seem to be secondary, and taken from the Hithpael of those verbs.)

Derivative, תָּאָהָה.

II. **תָּאָב** only found in part. Piel תָּאָב i. q. אָבִיחַ ABHORRING, Am. 6:8; the letters y and a being interchanged in the Aramæan manner, see p. i.

תָּאָהָה f. desire, longing, Ps. 119:20, from the root תָּאָה No. 1.

I. **תָּאָהָה** i. q. תָּו No. 1, TO MARK OUT, only m—

Piel. Fut. תָּאָהָה Nu. 34:7, 8. LXX. καταμετρήσασθε. Syr. ye shall determine. Compare תָּו No. III.

II. **תָּאָהָה** i. q. Arab. تلى to outrun. Hence—

תָּאוֹ Deut. 14:5, and contr. תָּאוֹ Isaiah 51:20, a species of gazelle, so called from the swiftness of

its running. LXX., Vulg. in Deut.; Aqu., Symm., Theod., Vulg. in Isa. render it *oryx*. Targg. *wild bull*, which is pretty much the same (compare תָּאוֹ). See Boch. Hieroz. t. i. page 973.

תָּאָהָה f. (from the root תָּאָה No. I)—(1) *desire, longing*, whether good and just, Ps. 10:17; 21:3: or wicked, Ps. 112:10.

(2) in a bad sense, *lust, desire* (Lust, Gelüst). Nu. 11:4, הִתְאָוּ תָּאָהָה "they lusted a lust." Psal. 78:29, 30. תָּאָהָה קְבֵרוֹת הַתָּאָהָה the graves of lust, Num. 11:34, 35.

(3) *delight, object of desire*. תָּאָהָה כְּאֹכֶל תָּאָהָה food of delight, i. e. delicate, Job 33:20; Gen. 3:6; also, *honour, ornament*, Gen. 49:26; Prov. 19:22.

תָּאוֹם a twin, only plur. תָּאוֹמִים Gen. 38:27; by a Syriacism contr. תָּאוֹם Gen. 25:24; const. תָּאוֹמִי Cant. 4:5, from the root תָּאָהָה.

תָּאָלָה f. (from the root תָּאָלָה), *curse, execration*. Lam. 3:65.

תָּאָם TO BE TWIN, DOUBLE. Part. תָּאָם double (used of planks or beams), Exod. 26:24; 3:29. (Syr. and Arab. to be a twin.)

Hiphil, to bear twins, Cant. 4:2; 6:6.

Derivative, תָּאוֹם, and—

תָּאוֹם or **תָּאָם**, whence pl. תָּאוֹמִי twins, Cant. 7:4. A monosyllabic noun, of the form תָּאוֹל, properly an abstract, put there for a concrete.

תָּאָהָה f. coitus, from the root תָּאָה No. 2. Piel, to cause to meet, which is applied to copulation. It is once used of the lust of the wild she-ass, Jerem. 2:24. Not less suitably, N. G. Schröder (Observatt. ad Orig. Heb. page 10) derives the signification of lust from the root תָּאָה to be hot (compare תָּאוֹ).

תָּאָהָה plur. תָּאוֹמִים f., a fig tree, Gen. 3:7 (where the Indian fig or *Musa paradisiaca*, Germ. Paradiesfeigenbaum, with large leaves, is apparently meant), Num. 13:23; 20:5; Deut. 8:8, etc., also a fig, the fruit, 2 Ki. 20:7. (The etymology is unknown, for it can neither be suitably derived from the root תָּאָה, nor